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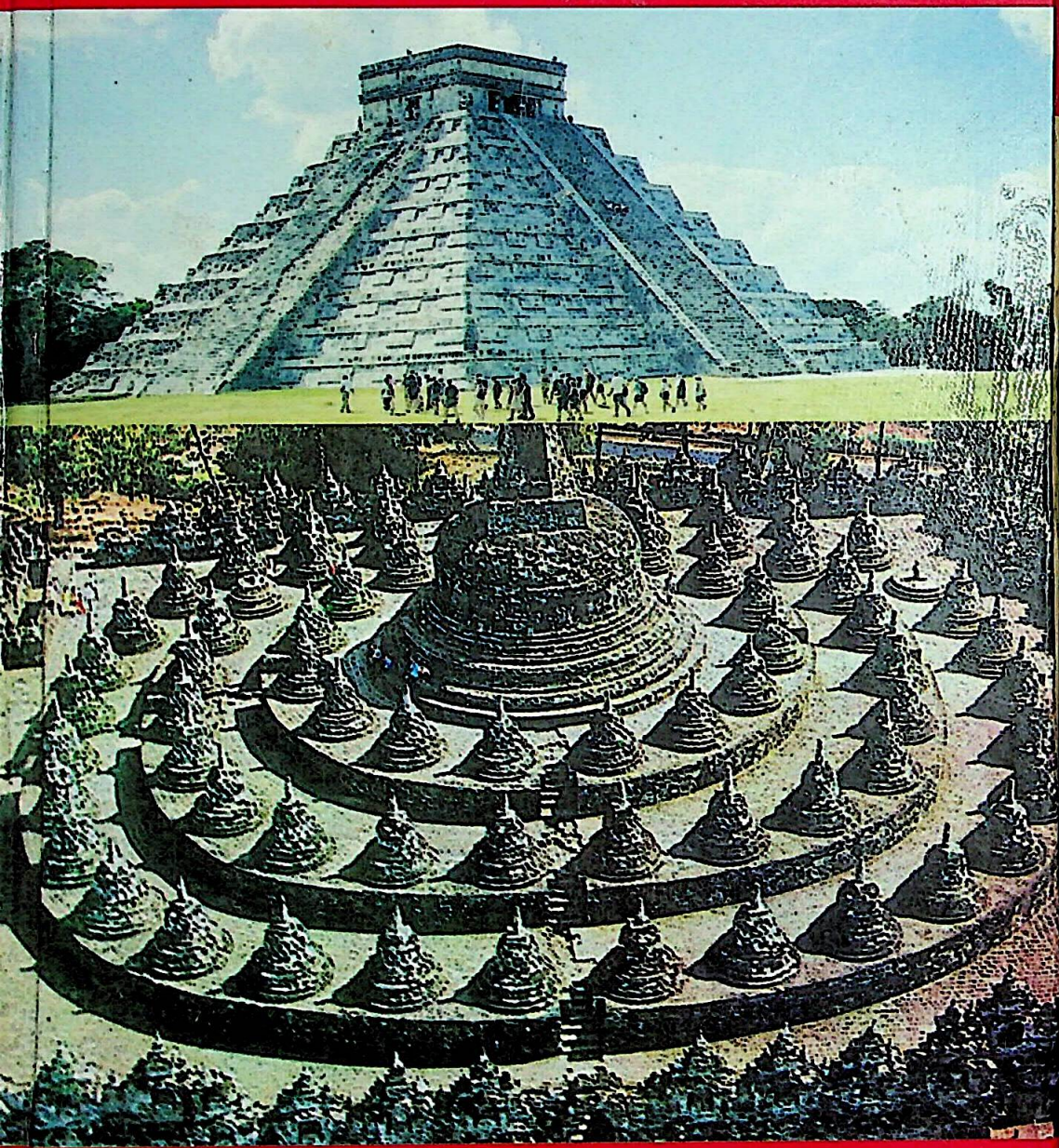
Jaina Archaeology Outside India

by Dr. Jineshwar Das Jain



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JAINA ARCHAEOLOGY OUTSIDE INDIA

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This book is dedicated to
My Mother ; (Late) Ichraj Devi Mushraf (Patni)
and
My wife: Shakuntala Jain

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Preface:

For the first time when I happened to read an article on Angkor temples in National Geographic, May, 1982 by Peter J. White I had envisaged that these Temples are basically dedicated to Jain religion because the Five Meru Temples (i.e Angkorvat) and 52 towered temple of Angkorthom have been of biggest reverence to the Jains all over the world. I feel that the western Historians and Geographers are not fully aware about the Jaina religion, philosophy and their geographical locations of famous Jain temples throughout the world.

The Chinese piligrims of the 4th to 14th centuries AD and the Arab merchants and traders of the 7th to 14th centuries were well acquainted with the Jaina and distinguished them from the followers of Brahminism and even Buddhism. The European adventurers and travellers of then 15th to 18th centuries do not appear to have noticed the distinction between the two communities, the Hindu and the Jaina, because, looking superficially with the eyes of a stranger from far off countries, there was none. The muslim chroniclers of medieval times also generally suffer from the same lapse, but not all of them. [71]

Keeping this in view, I visited these temples first time in march 1996 and found these to be exactly true to my surmise. On the basis of these findings I published two Books [10] & [11]. These findings encouraged me to such an extent that I travelled to more than thirty three countries in the world to explore the existence of Jaina archaeology out side India. This book is an outcome of this effort.

The most important finding of my research in this field is of proving that South-East Asia was the Old Mahabharat which Georaphers and Historians have translated 'Mahabharat' as 'Greater India', Exterior India, or Further India; etc.. In this exploration I have had the blessings of Muni Shri Vidyanandji Maharaj and Muni Shri Vidya Sagar ji Maharaj.

I am glad to accept Shri Nirmal Kumarji Sethi Sahib's offer for publishing this book under their banner of Mahasabha.

I am further thankful to Dr.Narendra Jain, Prof. Deptt. Of Zoolog, Govt. Of Rajasthan for giving me academic help and accompanyig me for exploring the archeological sites and also for going through this manuscript and giving me useful suggestions.

Jaipur; June 2011 **Jineshwar Das Jain**

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From Publisher's desk

It is already known that Jain religion is the oldest religion of the world. Many emperors established jain centers throughout the world, the saints visited those places and spread Jainism, specially the principles of Non-violence, with the help of philosophers of those places. After disclosing the links of Angkor temples with Jainism by Dr. J.D.Jain, a delegation of about 65 prominent Jains from all over India visited Cambodia and Thailand in the year 1999. It is noteworthy to mention here that Dr.J.D.Jain has been continuing his crusade for exploring Jaina Archaeology sites in the world at his own expenses. With his untiring efforts, another book is ready for the people to know more about Jaina archeological sites.

Dr. Jain is the Vice-president of Shri Bharatvarshiya (Tirtha Sanrakshini) Mahasabha and is looking after the foreign activities of this organization. Our organization enjoys the blessings from all the Jain saints of India and are getting encouraging remarks from the foreign jain settlers.

Nirmal Kumar Sethi
President Shri Bharat Varshiya Digamber
Jain (tirtha Sanrakshini) Mahasabha. Lucknow.

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1. Introduction

There is no doubt that Jainism prevailed even before Vardhamana or Parshvanath. The Yajurveda mentions the names of three Tirthankaras, Rishabh, Ajit, and Arishtanemi, the first, second and 22nd Tirthankaras. The Bhagwat Purana endorses the view that Rishabh was the founder of Jainism.

Dr. Sarvapalli Radha Krishnan has mentioned in his book " Indian Philosophy Vol.1, p.287" about the evidence to show that so far back as the 1st century BC there were people who were worshipping Rishabh Deva, the 1st Tirthankara.

Jaina agamas and religious text books mention the names of different cities and towns such as Dvarawati, Ayerawat regions etc which are supposed to be the birth places of Tirthanakaras. Munis and learned scholars went there. One can find all these places in South-east Asia (See Map.1.[33]). The rulers of these places were the followers of Jaina religion. However, these rulers had to flee from these places during an upsurge in the local people and communities and settled in India. In India these people gave the names to many cities the same names which were very auspicious and religious in South- East Asia so that the people could have similar respect for these places. But this is also a fact that these very settlers, traders and rulers, business men when travelled to the South-East-Asian countries they built there huge temples, monastries, for example Borobudur in Indonesia, Angkorvat and 52 towered temples in Cambodia etc. I differ with the view of many scholars and historians that they gave the names to these south-East Asian countries the same names as were existing in India. It is rather other way round. It may be mentioned here that the South East Asia was actually ancient Mahabharata which happened to be most advance.

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Few civilizations have as long a continuous history as that of Jainism. Using the evidences from archaeological finds and literature we are able to comfortably to embrace the last 4500 years. Once the Ayerawat and Videha regions were discovered, I was confident in believing that Aryans came to India to settle.

These settlers gave the very names to different cities in India as were popular and religious in South-East Asia, eg. Ayodya, Hastinapur , Champa, Vaishali etc. After they settled in India their religious activities like building of temples, Dharamshalas (monastries), approach roads, etc started with much vigour. The most prominent were Sravanbelgola, Khajuraho, and many places on top of hills. The stone sculpture technique developed in Inda was carried by the rulers of India to the places like Indonesia, Thailand, Cambodia and erected world fame monuments like Borobudur in Indonesia,, Angkorvat/ Angkorthom in Cambodia, Pyramids in Yucatan peninsula of Mexico,etc. Because of an upsurge in these countries by the local tribes from these places. Jainism had already established as an important religion in various countries before Mahavira and Buddha began their missionary activities.

Before describing the archeological findings, I preferred to include three chapters namely 1. Indian Religions and Culture, in which the main idea is to remove the misunderstandings and misinterpretations about the similarities and diversities among the three important religions of India, 2. Lord Mahavira and Lord Buddha, in which I have tried to explain the misunderstandings in the common belief about Naag Buddha and 23 Buddhas existed before Lord Buddha. 3, Lord Prashvanath and the serpent angels, in which the main modifications in the common beliefs among Jains is that the serpent whom Lord Parshavanath saved from burning, the very serpent was alive and came to rescue the Lord. The Local King & Queen, Dharnendra and Padmavati also came on the upsarga spot.

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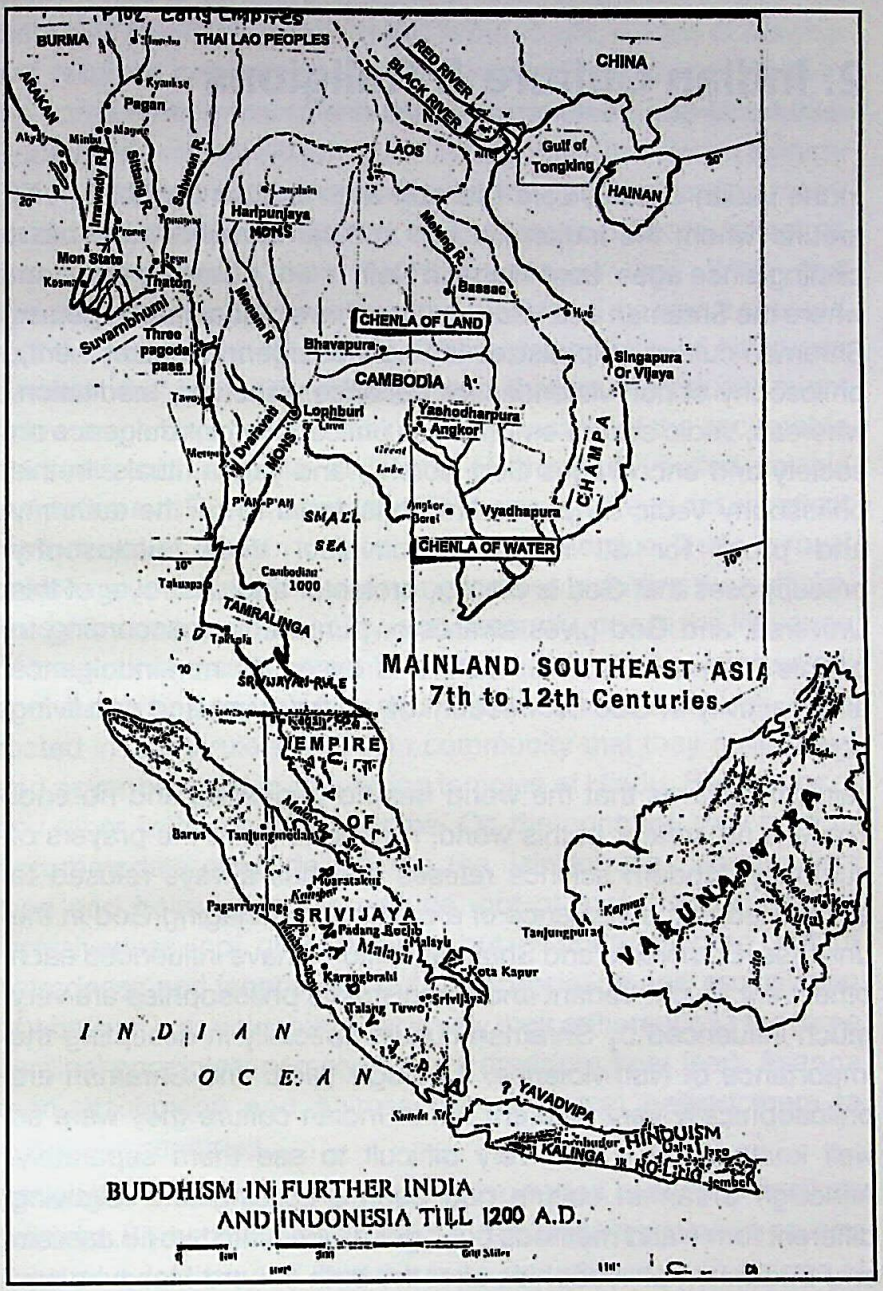

Map 1/ Early Maps of South-East Asia (33)

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2. Indian Culture & Religions

In the Indian culture, Lord Rishabh Nath is such a pivotal point around whom the Indian life and spritual thoughts have been circling since ages. Lord Rishabh Nath is like a banyan tree from where the Shraman and Vedic cultures have bloosomed together. Shraman culture emphasizes the non-indulgence (detachment), philosophy of non-violence, self penance, ascetism, meditation, whereas, Vedic culture emphasizes philosophy of indulgence on society and encourages God worship and yagya rituals. In this philosophy Vedic scriptures are considered to be the authority and proof for all religious activities. Vedic philosophy presupposes that God is creator, protector and destroyer of this Universe, and God gives awards or punishement according to people's deeds. Shraman culture is based on non-indulgence and inactivity of God i.e. freedom of all the living and non-living bodies.

Jainism believes that the world has no beginning and no end. There is no creator of this world, no one to grant the prayers of humanity. Modern science refuses and has always refused to acknowledge the existence of a creator or managing God in the universe. Both Vedic and Shraman cultures have influenced each other very much. Vedant and Upanishadic philosophies are very much influenced by Shraman culture specially in accepting the importance of Non-violence. Although Vedic and Shraman are philosophically very different but in Indian culture they were so well knitted that it was very difficult to see them separately. Although Shraman culture had been practicing and following different forms and methods but it got divided into two i.e.Jainism and Buddhism philosophies after the birth of Lord Mahavira and Lord Buddha.

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Jainism had gradually popularised itself to such an extent that there was little difference outward in the rituals, modes of worship and religious celebrations between itself and Hinduism. Often in the same temple, Jaina and Brahamnical creed and Bhuddhist Gods were installed side by side. Jaina pontiffs like Jinsen Swamy (AD 770-850) deviated from the orthodox path in adopting many rituals and practices enjoined by Brahamnical Dharamshastras and in prescribing them for the Jains as well. Wide and sympathetic toleration was the characteristic of the age. It seemed as if the people had realized that there was no cultural difference between the prevailing religions and that an individual might follow any one of them or make a combination of the acceptable elements of any one or more of them as suited to his temperament. Even the revival of Brahamnical creed did not affect the fortunes of Jainism for a considerable time, due, firstly, to royal patronage under a number of ruling families including their official, feudal and mercantile nobility, and secondly, due to the influence of the work and achievements of a host of illustrious Jaina saints and authors. Non-violence and tolerance was so much deep rooted in Jaina rulers and Jain community that they never tried and never believed in converting temples of Hindu, Buddha or of any other faith into Jain temples. On the contrary, they tried to accommodate other deities into the Jain temples. Jaina rulers tried and believed in the attitude, not of exclusiveness but of inclusiveness, not of intolerance but of understanding, not of hatredness and fanatiscism but of appreciation and assimilation of whatever was valuable. That is why their adherence to the three cardinal principles, namely Abhaya (freedom from fear), Asanga (non-attachment) and Ahimsa (Non-violence) helped them to survive for centuries.

Although 7th century AD witnessed the period of serious conflicts between Brahamnical sects of Shaivism and Vaishnavism on one hand and Jainism and Buddhism on the other, this, in course of time resulted in conversion of thousands of Jain temples and even

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the faith of many kings and their subjects. However, being the adherents of path of Ahimsa, Jains neither resorted to violence nor retaliated by causing any destruction to Hindu temples [1]. Instead the Jains assimilated the many elements of Brahamnical and accomodated in their own religion. The Jaina sources of history are remarkable for their variety, vastness and chronological sequence. At the same time they are no less authentic than contemporary and similar Buddhist and Brahamnical sources. Jains have been one of the most foremost contributors to the cultural unity and historical oneness of Indian people, The Jaina religion and its culture have been known by different names and epithets in different times and places e.g. Rishabh Cult, Ahimsa cult, Ahimsa Dhrama, Yogamarga, Vraatya, Arhat, Shramana or Nirgrantha dharma, Gymnosophist, Bhavya, Sewade, Sravakas, Saraogi etc.[29]

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3. Lord Mahavira & Lord Buddha

Mahavira and Buddha were contemporaries. They both are believed to be born in Bihar (India) in a Khyatriya family and were the followers of Jaina faith. See Table 1 for their life-sketch. At that time there were monarchial states called as Janapadas e.g. Anga, Maghada, Kasi, Kosala, Vriji, Malla, Chad, Vatsa, Kuru, Panchala, Matsya, Surasena, Asmata, Avanti, Gandhara, Kambhoj and some non-monarchial states called as Sanghas e.g. Shakyas of Kapilvastu, the Mallas of Pava, Kushinaras, the Lichhavis of Vaishali, the Videhas of Mithila, the Koliyas of Ramagam, the Bullis of Allakapa, the Kalingas of Rasputta, the Mauryas of Pippalvana and Bhaggas with their capital on Sumsumara Hill.

It has been proved by many writers that Lord Parshvanath, the 23rd Tirthankara of Jainas was a historical figure. Not only Jaina literature but also the Buddhist's literature has accepted the existence of Lord Parshvanath. On the basis of Buddhist's literature Dr. Jacobi has written thereby proving the existence of Nirgrantha sect. Buddhist's sacred Book "ANGUTTAR NIKAYA", CHATTU NIPAT, (Bagga 5) and its Ashta Katha mention that Lord Buddha's Uncle Vappa Shakya was a shravak (a very pious Jain House holder), Lord Buddha's great Grand father, Acharya Jinsena was a naked Monk in the Samavasaran of Parshvanath. Like this there are many other descriptions which prove amply that Nirgrantha (Digambara sect) religion was in existence before Lord Buddha. In another Buddhist sacred book "Mahasingh Naad Sutta" of Majjhim Nikkaya, Page 48-50 Lord Buddha himself mentions, about his followings of four types of penances namely; Tapasvita, Rukshita, Jugupsa, Pravittika which mean Nakedness, not taking bath, sleeping on the ground, removal of hairs from head by pulling etc. These are exactly the traditions being

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followed even now by Jaina monks in India. When Lord Buddha started his ascetic life, Mahavira was still a house holder. This proves further that Lord Buddha had described the Nirgrantha society and followed those traditions only which prevailed since Parshvanath's time. The austerities and mortifications practised by Buddha were of severest type and the rituals and traditions were of the same type as were followed by Lord Mahavira's disciples. But since Lord Buddha neither could bear with such severities nor he found any improvement in his mental and physical conditions, (see Fig 1) he ended up his trails of ascetism and changed his course of meditation and concentrations. Thus Buddhism religion and philosophy got evolved.

The Jaina Bhagwati Sutra gives a list of sixteen Mahajanpadas at the time of Lord Mahavira as follows:-

1. Anga, 2. Banga, 3. Magaha (Magadha), 4. Malaya, 5. Malava, 6. Achchha, 7. Vachuchha (Vatsa), 8. Kochchha (Kachchha), 9. Padha (Pandya or pundara), 10. Ladha, 11. Vajji (Virja), 12. Malla, 13. Kasi, 14. Kosala, 15. Avaha, 16. Sambuttara. Whereas according to Buddhist text Anguttatar Nikaya the sixteen Janapadas were called as: 1. Kasi, 2. Kosala, 3. Anga, 4. Magadha, 5. Vajji, 6. Malla, 7. Chetiya (Chedi), 8. Vatsa (Vamsa), 9. Kuru, 10. Panchala, 11. Machchha (Matsya), 12. Sursena, 13. Assaka (Asmaka), 14. Avanti, 15. Gandhara, 16. Kamboja

Anga, Magadha, Vatsa, Vajji, Kasi and Kosala are common to both Bhagwati sutra and Anguttar-Nikaya list. According to KC Jain, (3) then Malva of Bhagwatisutra is probably the identical with Avanti of Anguttar-Nikaya and Moli is probably a corruption of Malla.

VATSA The king of Vatsa was Udayana (3). He married a princess of Videha on account of which his son called Vaidehi Putra. Vatsa name also appears at the 9th palce in the List of Videha cities. As stated earlier, the capital of Anga was Champa which stood at the river of the same name. A Cunniggham (4) points out that near Bhagalpur there still exist two villages Champanagar and Champapura. Other important cities in Anga were Asvapura and

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Bhaddiya (Bhadrika) (Ref 3 p. 198).

According to Rooney (5) South Vietnam was called as Champa till 2nd Cent. A.D. and was situated at the delta of Mekong river. Asvapura is the 17th City in the Videha cites list, (Table 3) which could be the birth place of King Asvasen, father of Parsvanath....

Champa was supposed to be an important industrial center in those days. The Nayadhammakaha (8 p97/1) describes the seefaring merchants of Champa, who loaded their wagons with various goods and proceeded to deep sea harbours. If this description is taken for granted then Champa situated at the delta of Mekong River seems to be correct location and not the Champa in Bihar in India where sea is very far from there.

Vriji (Vajji) Some scholars believe that Vajji confederation consisted of 8 clans, the old videhas, Lichhavis, Janatrikas and Vajjis were the most important ones, and the Ugras, the Bhogas, the Ikshvakus and the Kaurvas, the lesser important ones. It may be mentioned here that Videha was the Sanskrit name of Gandhara (See Table 2). Virja is the 22nd city in the list of Videha cities. Parsvanath belonged to Ugra Dynasty.

Table 1. Comparative study about the life, principles, religion etc of Lord Mahavira and Lord Buddha (Ref. 6)

Sl.No.	Subject	Mahavira	Buddha
1.	Name	Vardhaman	Gautam
2.	Father.	Siddhartha	Shuddhdhana
3.	Mother	Trishala	Mahamaya
4.	Cast	Khyatriya (Rulers)	Khyatriya Rulers)
5.	Subcast	Kashyap	Kashyap
6.	Dynasty	Gyatra	Shyakyas

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7.	Birth year	598 B.C.	582 B.C.
8.	Birth place	Kundagram (Vaishali)	Kapilvastu (Lumbini)
9.	Religion	Arhat	Arhat*
10.	Place of knowledge attainment Rajkula coast		Gaya
11.	Nirvana year	527 B.C.	502 B.C.
12.	Nirvana place	Pavapuri	Kushi nagar
13.	Age	72 years	80 years
14.	Vrata (Vows)	Mahavrata	Panchasheel
15.	Principles	Syadavaad (Relative statements)	Khyanikavaad (Instantaneous state)

* Lord Buddha said : Bhikus ! I have seen an old path, such an old path which was practised by Arhats (Tirthankaras) in the olden days. I followed the same path and I understood many misties of Life.... Sandhu 164

Lord Mahavira and his Sermons at Different Places

After attaining omniscience Lord Mahavira travelled to many countries both in the East, West, South and North and gave sermons to people in samavasarnaś.

Table 2

Ancient Names of South-East Asian Countries (7)

	Modern Name	Ancient Name	Geopuranic Name
1.	Upper Burma	Brhama Desha (Shri Khyetra)	
2.	Thailand (Siam till 1935)	Shyama-rashtra (It included Dvaravati, Ayodhya, Sukhodaya Mangala and others.)	Shakyadveepa

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3.	Kampuchea (it included Laos, Thailand, & Cochin China)	Kokthalok, Funan (Chinese transcription of Kashyapdveepa) Chenla* (Chinese transcription of Shakyadveepa, Kambuja)	Shakadveepa
4.	Vietnam	Champa (Champapura)	Angadveepa #
5.	Yunnan province of China	Gandhara was its capital (Videha (!) in Sanskrit)	Pushkar Dveepa+

* The word 'Chenla' may be the distorted version of 'Chelna', the name of a Queen of king Shrenik (Bimbasaara) who was, earlier a follower of Buddhism but latter on became staunch follower of Jainism because of his most beloved wife Chelna.

\# According to Jaina scriptures Champa was the capital of Angadesha

(!) Videha is one of the seven regions of Jumboodveepa.

++ Pushkardveepa may be a modified version of Pushkarvar dveepa, a country of Adhaaidveepa out of which Jumboodveepa is a part of it.

Fig 1. Physical condition of Lord Buddha due to severest fasting

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A typical style of Samovasarana is shown in Fig. 2. According to Harivansha purana 3, 2-7. He visited Kasi, eight cities in the neighbourhood of Kaushal, Salva. Trigarta, Panchaal, Bhadrakar, Patchar, Mauk, Matsya, Kaniya, Soorsen, Brakartha, Kalinga, Kurujangal, Kaikkeya, Astreya, Kambhoj, Balhik, Yawan sindhu, Gandhhar, Sauvir, Soor, Bheeru, Dasheruk, Vadavan, Bharadwaj, Kwathatoy, (Kokthalok) and coastal cities like Taarn, Kaarn, and Prachhal in the north. I am of the view that the places like Kambhoj, Gandhar, Yawan sindhu, Kokthalok are the names of the ancient cities of Cambodia and Thailand. It seems to be quite logical to believe that Lord Mahavira must have visited mostly those cities/places which were inhabited by the followers of Jaina faith or traditions prescribed and practised by Lord Parshvanath.

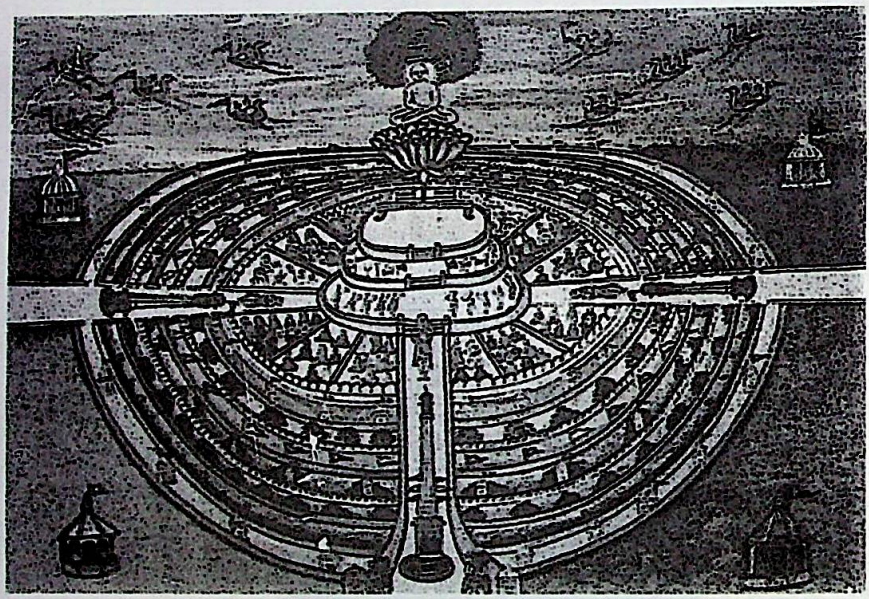

Fig 2. A typical style of Samavasarna found in jain temples in India.

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Table 3

List of Videha cities related to Sudarshan Meru of Jumboodveepa [8.p.261]

Note : Cities numbering 1 to 16 belong to East Videha, Cities numbering 17 to 32 belong to West Videha and are situated west of Meru.

	Name of Country	Capitals		Name of Country	Capitals
1.	Katchha	Khyama	2.	Sukatchha	Khyampuri
3.	Mahakatchha	Arishta	4.	Katchhakavati	Arishtapuri
5.	Aavarta	Khanga	6.	Langlavarta (Mangalavati)	Manjusha
7.	Pushkala	Aushadhi	8.	Pushkalavati	Pundarikani
9.	Vatsa	Susima	10.	Suvatsa	Kundala
11.	Mahavatsa	Aparajita	12.	Vatsakavati	Abhankara
13.	Ramya	Anka	14.	Suramyaka	Padmavati
15.	Ramaniya	Subha	16.	Mangalavati	Ratnasanchaya
17.	Padma	Ashvapuri	18.	Supadma	Singhpuri
19.	Mahapadma	Vijayapuri	20.	Padmakavati	Vijayapuri
21.	Shankha	Araja	22.	Nalini	Viraja
23.	Kumuda	Ashoka	24.	Sarita (Nalinavati)	Veetshoka
25.	Vapra	Vijaya	26.	Suvapra	Vijayanti
27.	Mahavapra	Jayanta	28.	Vaprakavati (Prabhavati)	Aparajita
29.	Gandha (Valgu)	Chakrapuri	30.	Sugadha (Suvalgu)	Khadagapuri
31.	Gandhila	Ayodhya	32.	Gandhamalini	Gandhalavati Avadhya

Note 3/1 [8, p. 338]

Ayodhya : Ayodhya has been referred as the 31st city in the list of 32 cities of Videha region of Jumboodveepa (See Tiloyapannati stanza 715)

Note 3/2 [Ref. 8, p. 617]

Like Videha region there are Bharata and Airawat regions also in the center of Arya-khanda. Some of the important names of cities and dveepas in these regions are similar to the names of Videha region but there is no specific mention of cities like Ayodhya etc. of Videha region in Bharata or Airawat regions.

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Table : 4

List of Tirthankaras, their Birth places, Gandharas, Yakshas and Yakshinis

Sl. No.	Name of Tirthankara	Birth place [13]	Name of Gandhara [14]	Name of Yaksha	Name of Yakshini
1.	Rishabhnath	Ayodhya (Vinita)	Vrashabhasen	Gomukh	Chakreshwari
2.	Ajitnath	Ayodhya (Saket)	Singhsen	Mahayagya	Rohini
3.	Sambhavanath	Saraswati	Charudatta	Trimukh	Pragyapti
4.	Abhinandan	Ayodhya (Saket)	Vajra	Yagyeshwar	Vajrashankhala
5.	Sumatinath	Ayodhya (Saket)	Chaamar	Tumbur	Purush data
6.	Padmaprbha	Kaushambi (vatsa)	Vajrachaamar	Kusum	Manovega
7.	Suparshvanath	Kashi (Varanasi)	Bali	Varnado	Kaali
8.	Chandraprabh	Chandrapuri	Dattak	Vijaya	Jwalamalini
9.	Pushpadanta	Kaakandi	Vaidhabhi	Ajit	Mahakaali
10.	Shitalnath	Bhadrapuri (Bhadril)	Anagaar	Brahmeshwar	Maanavi
11.	Shreyanshanath	Singhpur	Kunthu	Kumar	Gauri
12.	Vasupujya	Champa	Sudharma	Shammukh	Vidyunmali (Gandhari)
13.	Vimalnath	Kampilya	Mandaraarya	Paataal (Chaturmukhi)	Vairoti (Vidhya)
14.	Anantanth	Ayodhya (Vimala)	Aya	Kinnar	Anantamati (Vijrambhani)
15.	Dharmanath	Ratnapur	Arishtanemi	Kinpurusha	Maanasi (Paribhrate)
16.	Shantinath	Hastinaagpur	Chakraayudha	Garuda	Mahamaanasi (Kandarpa)
17.	Kunthunath	Hastinagpur	Swayambhu	Gandharva	Jaya (Gandharini)
18.	Arahanath	Hastinaagpur	Kunthu	Mahendra	Vijaya (Kaali) (Yagyendra)
19.	Mallinath	Mithila	Vishakhacharya	Kuber	Aparaajita

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Sl. No.	Name of Tirthankara	Birth place [13]	Name of Gandhara [14]	Name of Yaksha	Name of Yakshini
20.	Munisuvrata	Rajagriha (Kushaagranagar)	Malli	Varun	Bahurupini (Sughandini)
21.	Nami	Mithila	Somak (Bhrakuti)	Vidhyutprabh (Kusum malini)	Chamundi
22.	Nemi	Dwaravati (Shoripur)	Varadatta	Sarvanha (Gomad)	Kusamandi
23.	Parshvanath	Varanasi	Swayambhu	Dharnendra	Padmavti
24.	Mahavir (Wardhamaan)	Kundalpur (Vaishali)	Gautam (Indrabhuti)	Matanga	Siddhayani

Note : The cities marked in dark are still existing in the present day map and in the ancient map of South-East Asia

1. Harivansha Purana pp 575-576
2. Tiloya Pannati 4/526-549
3. Padam Purana 20/36-60
4. Harivansha Purana 60/182-205

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4. Lord Parshvanath and the serpent angels [32]

Parshvanath was borne in 877 BC to King Ashvasen and Queen Vaama Devi belonging to Kashyap-Khyatriya family in a Ugra Dynasty. Parshvanath lived for 100 years. One King by the name Mahipal, who happened to be the maternal grand father of Parshvanath, became an ascetic (Tapsi) as a consequence of the death of his beloved wife.

Once upon a time prince Parshvanath was roaming along the bank of river Ganges. There he saw that Tapsi performing " panchagni" penance in front of hundreds of his devotees around him. He claimed to be an Omniscient (All knower). When Parshvanath did not pay much attention and any respect to the Tapsi, Tapsi became furious. In the mean time Tapsi needed fuel in the fire, and as he was going to put wooden log in the fire, Prince Parshvanath guessed the presence of snake in the wooden log. Immediately He forbade the Tapsi to perform the act. In utter frustration and in order to prove the guessing of Parshvanath to be wrong, the Tapsi cut the log into two. No sooner did he finish the cutting, a pair of snakes came out in a deeply injured condition. Parshvanath knowing the fact that the snake pair (male & female) would die within few minutes he chanted "Namokar Mantra" (A sacred slogan in Jainism). The presence of the snake pair in the wooden log in presence of his devotees proved that the Tapsi was a fraud. The devotees became violent and the Tapsi ran away feeling immensely insulted. The Tapsi took a vow that one day he would take a revenge against Parshvanath.

The snake pair died and took birth as serpent angels bearing the names Dharnendra & Padmavati. After some time that Tapsi also

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died and took birth as an astronomical angel. As the time passed, Parshvanath decided to renounce the worldly pleasures and left the palace to lead an ascetic life. Once Parshvanath was sitting in deep meditation the Tapsi angel flying over Parshvanath in meditation, recognized Parshvanath and remembered the insult meted out to him in the past and consequently decided to take the revenge. By his super-natural powers the Tapsi angel produced hailstorm, threw stones and created heavy rainfall. There was so much rain that the water level around Parshvanath rose to his neck level, but Parsvanayth did not get disturbed at all.

In the mean time the serpent angel pair came to know through their "Avadhignan" (the knowledge by which one comes to know about the events taking place at far distances) about the "upsarga: (i.e man-made calamity) and came to the spot. The male serpent angel Dharnendra lifted Parshvanath on his head and female serpent angel Padmavati covered Parshvanath with her hood. Because of Parshvanath's deep meditation, he attained Omniscience (Kewalgnan =All knowing) and became Lord Parshvanath.

At this juncture I differ with the descriptions in Jaina literature that Dhrnendra and Padmavati were serpent angels. Actually, the serpent whom Lord Parshvanath saved from burning remained alive. At the time of Upsarga on Parshvanath, this very serpent came to the rescue of Parshvanath and went underneath the stone slab on which Parshvanath was meditating, and lifted the slab above the flooded water level and covered Parshvanath's body and head with its serpenthood. Dharnendra and Padmavati were the King and Queen of the local town, belonging to Naag Dynasty, came and made alternate arrangements for Parshvanath's safety. This explanation has been given here on the basis of Statues found in Ellora caves in India and also at Mathura museum.

After attaining Kewalgnan, Parshavanath toured many cities and countries and gave seremons to the people in Samavasaranas.

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After completing 100 years of his age, he attained Nirvana. (A liberated soul-Shiva status) .After a lapse of time people started worshipping him in the form of a statue with a serpent hood over his head.

According to Rooney [5] Kambujadesa or Kambuja was the name of Cambodia in Sanskrit inscriptions derived from a tribe in North India associated with Kambu-Swayambhuva, the legendry founder of Khmer Civilization. Whereas according to Jaina literature Swayambhuva was the Gandhara (Chief disciple) of Lord Parshvanath (see table 4). As this is normally the case with all the Gandharas of Tirthankaras, Swayambhuva also spread the message of Lord Parshvanath and thus was revered as the founder of that civilization.

Lord Parshvanath is the most popular Tirthankara among all the 24 Tirthankaras. That is why His statues with sepenthood are found not only in India but at far distant places in the world.

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1. Influence of Naaga cult may be well traced in the Jaina Art and literature and art illustration. Some of the Tirthankaras and other great personalities seem to be associated with Naagas in one way or the other e.g. Mahavira's chief devotee and the emperor of Magadha, Srenik Bimbasaar belonged to Shesh Naag Dynasty [9]. 9th century BC was probably the golden period of Naagas as a race and as rulers of the land.

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5. INDONESIA

BOROBUDUR (NANDISHWAR DVEEP/SAMAVASARAN TEMPLE

Location : Borobudur temple is situated 40 KM north east of Yogyakarta City of Java Island and is around 500 KM east of Jakarta, the capital of Indonesia.

Early kingdoms: Two kinds of states developed in the Indonesian Archipelago: 1. those based on maritime commerce and 2. those dependent upon and capable of organizing large-scale labour power for cultivation of agricultural products for consumption and export, while the Kingdom of Srivijaya in south-eastern Sumatra belonged to the first category. Of the dozens of polities that had emerged in the millennium from about 700 AD to 1600 AD, a few stand out for their superior attainments. These were: Shailendras, Mataram, Kediri, Singhasari and the Majapahit [12].

The builders of Borobudur- Shailendras:

The history of Shailendras is most important and most significant historical landmark of the Hindu period of India together with the Hindu colonies of Suvarnabhumi. Shailendras were fresh arrivals from India as is proved by the sanskrit inscriptions which are in Nagari script. King Sanjaya, son of King Sannah belonged to the dynasty of original kingdom of Shri Vijaya, Empire of Sri Vijaya was established in 345 AD and remained in existence till 750 AD when it was defeated by Shailendras in centrlal Java and was thus compelled to shift to East Java of Matarama dynasty. Sanjaya was a Shaiva according to his own inscription of 732. Here, I would like to mention that where ever shaiva word tradition is mentioned it

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meant Jain philosophy because Jains laid much stress on Nirvana the Siddha status or Shiva (position of soul). Shri Vijaya was a great center of learning where Sanskrit language was the special subject. There are adequate grounds to assume that Shri Vijaya or Shri Bhoga were ancient Singapore. Sri Vijaya was a maritime empire which controlled almost islands of the east upto Phillipines. Borobudur was the creation of Shailendras whose king titled himself as Yavabhumipala.

Nalanda Copper plate: An inscription of 850 AD mentions three generations of Shailendra kings: Yavabhumipala Maharaja-nuga-tabhi-dana (great king of Yavabhumi whose name signified tormentor of brave foes), his son Samarai gravira and his son Balaputradeva [7]. Running from India in the beginning of 7th Century AD after a defeat from Cholas, the Shailendra family became the Master of a vast Maritime empire. The Shailendras were four Ganga brothers (khyatriya Ganga Family belonging to the sacred river Ganga) vowed to conquer the world.The kingdom of Sri Vijaya comprised of 15 different states.

The places mentioned by Itsing were 1.Shri Khyetra in Burma, 2. Kamalanka which names Lankasu on the east coast of Malaya peninsula, 3. Dvaravati, 4. Poli-nan identidied as Funan, 5. Champa, 6. Pi-king in Annam and 7. Kwan-chou identified as Tonkin. Huen-Sang who came to India in 629 AD also mentions Ishanpura and Mahachampa. Itsing has referred to Kalinga in south sea islands. This evidences that the founders of original Shri Vijaya kingdom were also Kalingas. These Ganga brothers adopted the dynastic name of Shailendra which is conjunct of two words-Shaila = hill or stone + Indra = master meaning king of mountains [7].

An Arab merchant by the name Ibn Khordadzeb (844-848) AD mentioned that the daily revenue of Shailendra king was 200 maunds of gold. Ibna Rosta (903 AD) calls the Shailendra king as king of kings and adds that no other ruler is richer and more powerful than the maharaja [7].

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Sri Kalhulunnan of 842 was a Shailendra princess and consort of king Pikatan, Sri Kalhulannan granted land in 842 which was under her jurisdiction. Sri Kumbhayoni erected a Siva Linga (again it means a jaina tirthankar statue) at the Ratubuka plateau in central Java celebrating victories. Shailendras were not permitting the merchant ships of west including India. This became the chief cause of active confrontation between the Chola naval power of India and the naval prowess of Greater India (Mahabharat) of Shailendras.

According to Suleman (851 AD) Shailendras were the suzerain power of Kambuja and repeatedly tried to impose their vassalage on Champa but they did not succeed in their attempts. Shailendras killed the Khmer king Mahipativerman and installed their puppet Jayaverman VII in 802 AD.

The University of Nalanda and other institutions of Kanchipurana attracted a large number of students from Suvarnabhumi and China. The world famous university of Nalanda, though known to be Buddhist but in fact it was a secular University which taught Buddhist philosophy, Vedas, Vedanga Upnishads, Mathematics, Science astronomy algebra, geometry sculpture, and even music and dancing [7].

Decline of Hinduism in Indonesia.

13th century saw the crisis and was the beginning of decline of Indian civilization. The wars between Champa and the new dynasty of Vietnam , the weakening of the Khmer power after the death of King Jayavarman VII about 1218 AD and the setting up of a newly independent Thai kingdom of Sukhothai as well as the threatening of the Mon state of Haripunjaya by a Thai prince Mengrai were such important events.

Arab muslims comprising seamen and traders had begun to settle down in coastal towns of both Java and Sumatra both. To gain favour of this rich class, high officials and ruling chiefs embraced Islam voluntarily [7]. Thus the Muslim community had become very influential and started putting pressure on Majapahita

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soverign to adopt Islam which he flatly refused. In all respects it equaled the vastness of the Shailendra Empire. Majapahitas maintained cordial relations with Siam, Kambuja, Champa, Tonkin, or Annam, Dharma Nagari, Martaban, and other neighbouring countries. Dharma Nagari or Nagara Shri Dhramaraja was the last outpost of Shailendras. Cedes mentions that King U-Thong of Ayuthhya might have been of Mon or Khmer origin but married to Thai princess. Emerald Buddha was taken from the town of Chiangmai into Laos in the middle of 16th century and was brought back by the Thai in 1778.

The relations between Java and Bali were such that all their customs were similar. Of course, this trend had already started when Airlingga, borne in Bali became king of Janggala in East Java. Since Islam took over this role of Hinduism in Java in the 16th century Bali still remained Hindu dominated and that too till today. The Muslims influx in Java was from Islamic parts of India and thus the Hindu Javanese culture came to an end.

Rock inscriptions of Java:

The inscriptions were for most of the part deals of land grants or record of economic transactions and dealt with local affairs. These inscriptions were called 'Prasastis' The inscriptions also mentioned some deeds of legal judgements named Jayapatras or Jayasong i.e documents of victory. Looking at these instructions one can conclude that Javanese were exact in recording events and they could be considered as the most authentic documents for historians.

Four inscriptions found in the neighbourhood of Jakarta and Bogor have a mention of the king Purnaverman and his kingdom Taruma Nagara. They are written in sanskrit verses and in Pallava script. These inscriptions bear ample testimony to the existence in the west Java of a very high degree of civilization marked by Indo-Aryan in the west, influenced from main land India during 5th century. These inscriptions have several features e.g. language, script in common with those of Mulaverman in East Borneo.

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Mulaverman, the lord of kings, his father Ashvaverman- the founder of noble race, and his grand father, the great Kundungga- the lord of men are mentioned on the occasion of sacrifice.

The fourth inscription was written in old Sundanese language which mentions the Kingdom of Pajajaran & the palace was founded in 1333 AD, the capital of Indonesia i.e. Jakarta. Jakarta is derived from Jayakarta. The administrative system of ancient Java is mentioned in a work "Purvadhigama". This was also called as 'Siwasasana' because it was a handbook for Saivite discipline. All the prasastis were composed mostly from Purvadhigama

Among the old religious communities , Di-Hyang (mountain of Gods) was famous during Hindu-Javanese period. When Hinduism was introduced the Shaiva religion gradually took over from nature worship. The plateau of Dieng was a saivite temple town from 6th to 10th century. From the inscriptions one learns that the numerous temples, dwelling places for priests, servants etc were maintined by endowments from even from overseas. Famous Gods of religious foundations - Bhattara Dharma survived several dynasties. Besides those of Dihyang there were Salingsungan, Wulusan, Tigangrat, Raja, Jambi, Airbilang, Airasis Mangutihi.

These inscriptions provide the following information:-

1. In 869 and 874 estates were demarcated in favor of the Dharma of Salingsungan.
2. In 880 King Kayuwangi order gold and silver work to be made for the Bhattara of Salingsungan

The above description of Nature worship and Bhattara indicates that the religion was basically a Jaina religion. The Indians probably came from every part of their country but south presumably played the greatest role. The most important states in south-east Asia created by this cultural expansion were Champa, Funan, which was later on succeeded by Kambuja, Dwaravati, and Srikhyertra. Cedes feels that the Indian culture belonged only

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to the ruling class in South-east Asia. He feels that the Funnanese people were probably of Mon- Khmer origin. The Chinese chronicle says that they were ugly, black and frizzhaired. They also did not dig wells for water but used a common pond. According to this chronicle Champa was founded in 192 AD by a group of people who probably came from the west around Mekong valley.

Srikhyetra in the lower valley of Irrawaddy and Dwaravati in the southern part of the Chao phya valley, there existed a Mon kingdom in the south and Pyu in the North. Two inscriptions in ancient Mon language of about 6th and 7th Century AD have been found respectively at Nakhon Pathom and Lopburi proving that Dwaravati population were Mon. The important archeological traces were numerous in Chao Phya valley.

The stone of Kayumvungan: [18]

No.8. He, the exalted one, a great king bearing the name Samarattunga possessing great prowess. His most beloved daughter constructed in this village the everlasting temple of Jina.

No13. With the merit that he acquired by building the temple of Jina which is given the name beautiful Venuvana (bamboo forest) may be the king attain Sugatahood ten-fold.

No.19. As suggested by de Casparis Sri Ghananatha seems to refer to the Shailendra king Indra, who has been mentioned in the Kelurak inscription (no.6) According to the view of de Casparis Indra must have died about 812 AD. It is noteworthy that the installation of the image of Ghananatha was attended with the installation of other images as well.

The inscriptions of Candi Plaosan:

No.13. .....the son of Jina.

No.14. The temple of Jina has been built by constant flow of people from Gurjara, who bowed down to Sugata with devotion.

No.17. Covered by dense darkness of various kinds of illusions, has been able to attain self control like Jina... and was eulogized for accomplishment achieved through fast and slow form of

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practice of penance.

The stone of Dieng IV [18].

It refers to Bhatara and Bhatara kumara, which terms usually signify Siva and his son respectively. Some spiritual titles, such as prapitamaha (Skt. Meaning: great grand-father_, bhagvanta, guru hyang, dang aacharya, dapunta, have been referred to.

Four stone images of the Jina Buddha: [13]

The table 1 gives a description of the statues. Here one finds that where ever famous Jina statues were present have been called as of Buddha. The figs.3, 4, 5 & 6. show the statues of Jinas. These statues had been shifted to Bangkok palace,

Construction and style of Borobudur temple:

Famous as one of the seven wonders of the world, Borobudur is one of the biggest stupa in the world. It was built in the most glorious time of the Shailendra Dynasty. It is located some 42 kms from Yogyakarta half way the length of Java Island of Indonesia. The implication of the above is that borobudur was constructed in this location as a sacred edifice intended to keep the land stable and protect the country from nefarious influences coming from the south. Whereas my interpretation for this location is that the first samavasaran of Lord Mahavira was established here and that too it had a special significance that the speech of Mahavira came out only after 65 days of waiting. However, the Shailendra kings had a much more precise conception of the foundation and had a particular aim in mind [10].According to one inscription Professor Boechri [14] dates it back to the beginning of the seventh century and concludes that Dapunta Shailendra might have been the founder of Shailendra dynasty. According to two inscriptions of AD 824 both from Magelang, Kedu in central Java, a village was transferred by Shailendra queen in 842 together with its wet and dry rice fields to the authority of religious foundation so that grants of all revenue and other rights and privileges may be used for the construction and maintenance of Borobudur.

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Casparis was of the opinion that Shailendras had been a local family in southern Kedu, whose members became powerful in the middle of the 8th century. After some time they were converted to Buddhism. I am not convinced with this view of Casparis because he is centering around his argument only on the belief that Borobudur is Buddhist monument. Actually Shailendras belonged to the Ganga Dynasty of India who ruled Gwalior for more than 25 years and built large number of temples and Tirthankara statues. Another monument Kalasan was built under the influence of the gurus of the Shailendra family. Most of the architectural forms of these temples seem to have come from Pallava India.[15].

Taken together with scores of other smaller buildings around Borobudur, the Shailendra construction activity was truly stupefying, as remarkable evidence of their wealth, taste and organizational abilities. The Shailendra king Indra wanted the main temple to serve as a tomb to house his own soul after his death. The upper nine levels were meant for the souls of his nine ancestors's nirvana [12].

Casparis [16] writes 'unless the monument was completely abandoned, one would naturally assume that it had been transferred to one of the Buddhist's sect namely, Vajradhara Buddshist, predominating in the fourteenth century. This statement of Casparis clearly explains that in the beginning it was not a Buddhist monument, hence, it must have been a Jaina monument. Stutterheim's [17] interpretation given in the year 1929 placed Borobudur in its proper context. This interpretation accounted for all those peculiarities that distinguish Borobudur from other Buddhist monuments. The most interesting of these are: the hidden base , is the peculiar system of Jinas. Stutterheim thinks that Borobudur is stupa-prasada, thus emphasizing the dual nature of the monument. Internal Borobudur enclosed within an external one- a structure dualism which Paup Mus interprets as a symbolic representation of the fundamental cosmic dualism of

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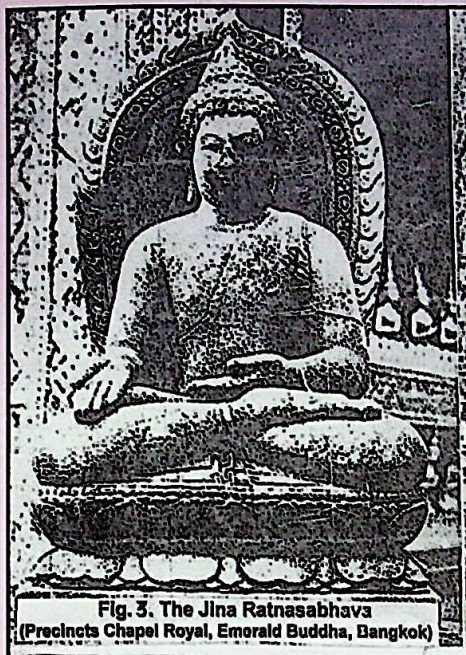

Fig. 3. The Jina Ratnasabhava
(Precincts Chapel Royal, Emerald Buddha, Bangkok)

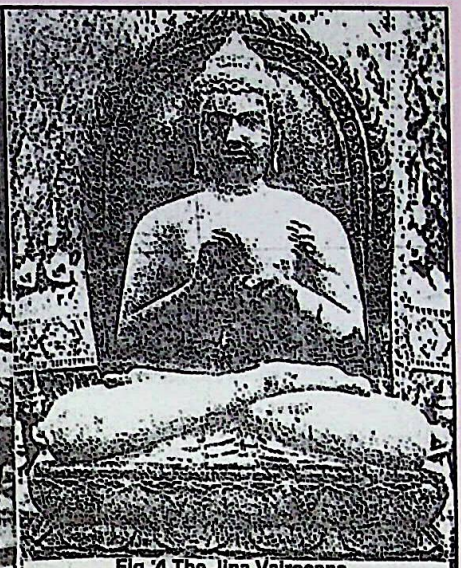

Fig. 4 The Jina Vairocana
(Precincts Chapel Royal, Emerald Buddha, Bangkok)

Fig. 5 The Jina Amitabha
(Precincts Chapel Royal, Emerald Buddha, Bangkok)

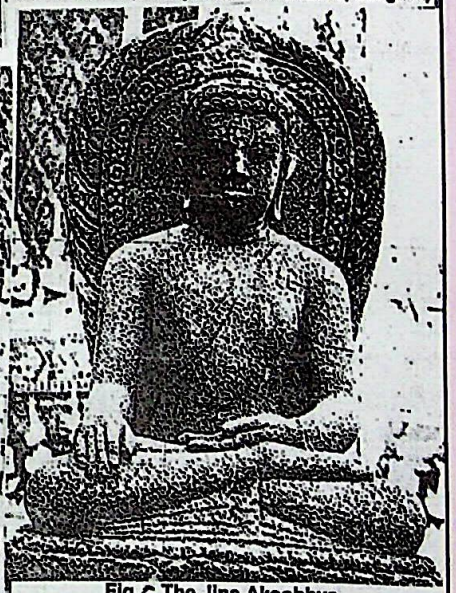

Fig. 6 The Jina Aksobhya
(Precincts Chapel Royal, Emerald Buddha, Bangkok)

Figs 3, 4, 5 & 6 Statues of Jina Shifted to Bangkok

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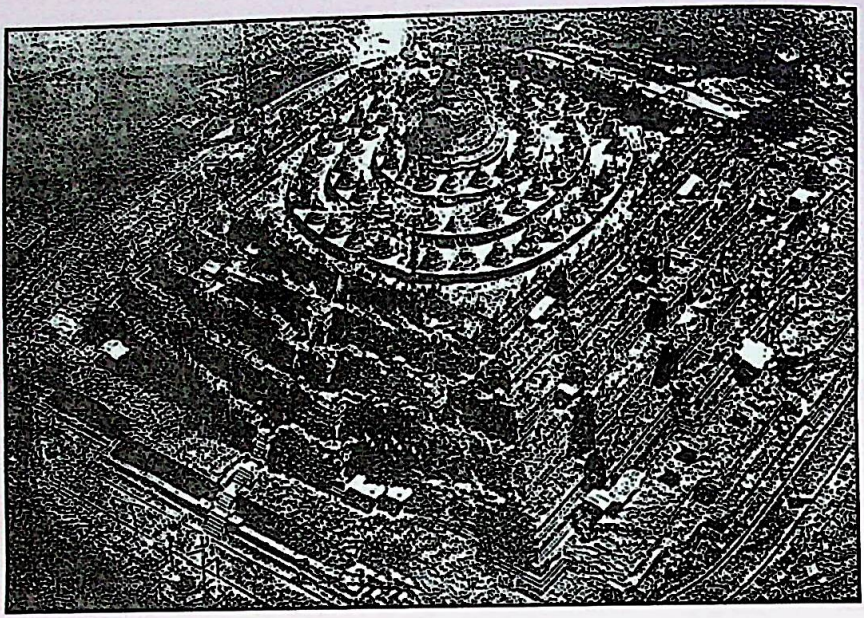

Fig 7. Borobudur temple showing 10 stories situated on 50 ft high plateform

Fig 8. 510 human sized statues on all the four sides

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Fig 9. 12' x 8' sized stone slab depicting 16 dreams to the holy mother

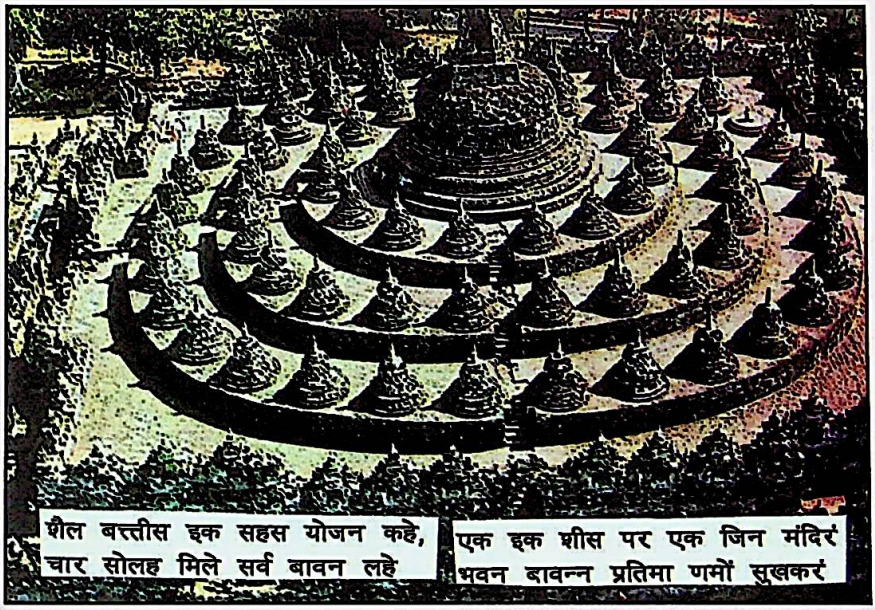

Fig 10. Domes numbering 32, 24 & 16 = 72 on three concentric tervaces

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Fig 10A. Each dome contains one statue

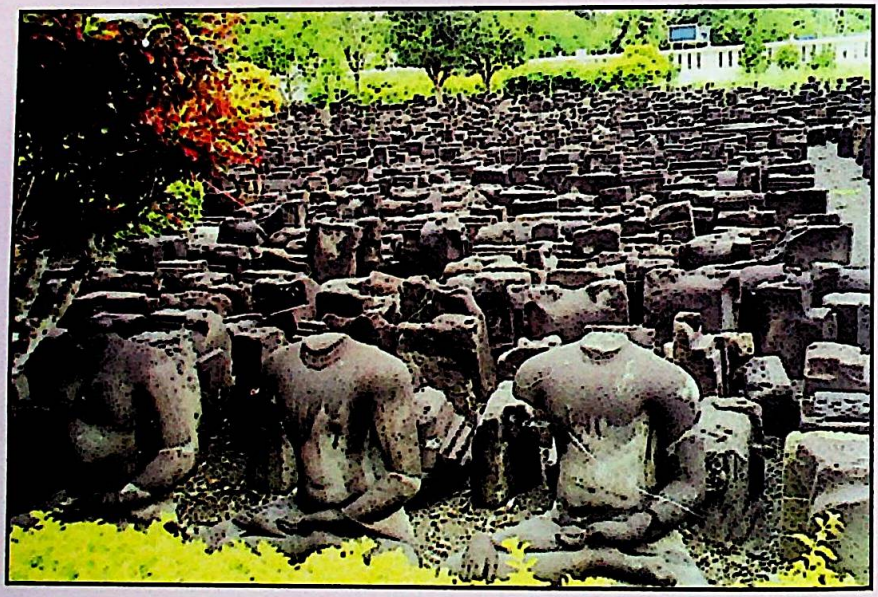

Fig 11. Broken statues numbering 22,000 kept at all the four corners of the temple

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Heaven and earth or the world and its envelope.

The attribution to the monument of a protective agency is strengthened by an inscription on one stone from Karangtengah in Java. This inscription has been transcribed fully by de Casparis [16] and has a presumed date of Saka 746 or 824 AD. It has a remarkable initial verse including the words: May be who has bound his feet in prayanka (crossed legs) on the great Vajra lion down to the root protect [18]. This passage seems to portray the Tirthankara as the lion upon the pole which is a center of Mt. Meru and the pole continues down through the ocean to its base. which according to previous Javanese legend is the Badvan-anala.

A poet named Ashvaghosh mentions that Sakyamuni could not be shaken by the evil principles 'Maya " anymore that is Mt. Meru by the wind and the same idea is expressed in the Ratubuka inscription. Here I would like to mention that Kirtistambha-tower like structure are found in many places in India. A shloka in Bhaktamar stotra reads as follows:

Chitram kimatra yadi te tridashangnabhirnitak managapi manona vicar margam, Kalpantakala marutam chalitam chalanam, kim mandaradri shikharam chalitam kadachit. The meaning of this shloka matches well with the above description.

Alex Wayman [19] mentions that on the basis of an inscription of Candi Plaosan of pre-ninth centuary, the temple was built by constant flow of Gurjara. Here the word Jina clearly refers to Tirthankara. The historians have been calling Tirthankara Padmasan mudra as Dhyani Buddha. Kemper [15] believes that, besides other things, Borobudur represents the Universe. To achieve this the architect used a well established device the Stupa. The stupas are a spherical body having a circular or square base. Luis O Gomez [20] summarizes his findings by mentioning ' One could conceive of the Borobudur simultaneously be a stupa (the nirvanized emptiness of the absolute, the cosmic samadhi of Vairochana), a cosmic mountain (·the mundane sphere contained in the absolute) and perhaps a type of Mandala (as a map the

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correlation of the unmanifest absolute and man's ascent to it with the mundane sphere and Bodhisatva's descent from the absolute) to reveal its presence in the world. The situation of Borobudur so close to the equator shows that the zodiacal stars north and south of the ecliptic would be viewed with equal clarity. I further assume that the puranic name of Java island was Nandishwar dveepa, the 8th Island as per Tilloy pannatti. It may be added here that the Puranic name of Borneo was Varun dveepa (see map, Fig.1) which happens to be the fourth island. According to one stanza of Nandishwar dveepa pooja written by Dhyanatraiji as:

'Ek sau tresath kodi yojan maha, laakh chaurasiya ek dishi mein laha Ashtamon dveepa nandishwaram bhaswaram bhawan bavanna pratima namo sukh karan'. This shloka means that Nandishwar Dveepa island is 163000000 +8400000 Yojanas in one direction. It is the 8th island where 72 Domes towers exist. If we assume 1 ft = equal to 700 yojanas (this figure has been calcuated and suggested by Mr. Peter. T White [21] then the length of Java island in one direction comes to about 750 kms which matches well with the present length of Java Island.

Here I would like to solve the anomnaly of 52 towers and 72 domes as is mentioned in the literature with the fillowing explanation;

The Borobudur temple had become synonyme with the Nandishwar dveepa and consists of 72 domes whereas 52 towerd temple exists at Angkor Thom in Cambodia. Shri Dhyanatraiji has mixed up these two places in his pooja. It has already been explained elsewhere that when the Shailendras had to flee from Java they came to Cambodia and erected the famous temples of Angkorvat and Angkorthom. Another question arises as to why Shailendras spent huge sums of money to build the Borobudur temple at this place. My view is that the first Samavasaran of Lord Mahavira was established here.

This place got further importance because Lord Mahavira remained silent for 65 days due to the absence of a proper person who could interpret his Numerical (Non-alphebatical) speech.

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Physically Borobudur is a two step pyramid symbolizing the ten stages of Jaina's das lakshana dharma. There are indeed ten levels in all. See Fig. 7A & 7B. The square base of the temple itself is 50 feet high which can be described as Kamdhatu one of the world passion. The walls of the square terraces are embellished by beautiful executed carvings depicting the life story, the renunciations and the final quest for the truth. There are 510 human sized statutes (Fig. 8) and about 1484 (12' X 8' sized stone slabs)stone carvings (Fig. 9). In this Fig.9 is shown the 16 dreams of the holy mother of Tirthankara. Then the ascending terraces of diminishing sizes come collectively called as Rupadhatu which are then surmounted by three circular and concentric terraces (Fig.10A & 10B), forming the arupadhatu, the level where one leads a better life and is freed from earthly bonds. These three circles consist of 72 small stupas which contain one human size statue each totaling 72 Jinas (this number matches well with 24 Tirthankara chaubisis of present , past and future periods.

Note: There is a special fascination in the number twenty four-(22). The Hindus have 24 Avataras (incarnations) of their favourite God, Lord Vishnu, there were 24 Counsellor Gods of the ancient Babilonians, the Buddhists post 24 Buddhas ie, teaching Gods, The Zorastrians also have 24 Ahuras, who are regarded as the mightiest to advance desire and dominion of blessings. These great ones thus addressed in one of the sacred books of the Parsis. The more remarkable case of identity of thought between Jainism and Non-Jain creeds furnished by Jewish Apocryspha which acknowledges 24 faces on the ladder of Jacob.

The discrepancy between 52 and 72 has arisen because Bayon temple in Angkor Thom in Cambodia contains only 52 towers. This reminds us the shloaka of Nandishwar dveep pooja 'Shail battis ik sahas yojana kahe, chaar solaha mile sarva bavan lahe, Ek ik sheesh par ek jin mandiram, bhawan baavanna pratima namo sukh karan'. A fig. 11, shows the broken statues numbering around 22,000 kept on the four corners of the monument. In fact

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the Borobudur temple does not belong to Indonesia only, but also to all nations in the world.

Alex Wayman [19] describes further in the words of guide 'the reason as to why 72 stupas are arranged in three circles. There are three mysteries: Body, Speech and Mind. The three circles of smaller stupas are in the order of two , three and four by multiples of 8 i.e. 16, 24, and 32 makes a total of 72. The number which is a factor of 8 for each three circles is associated with eightfold series of Knowledge and vision. According to Jaina Philosophy- Right knowledge & Right faith (vision) both are eight types. Alex Wayman feels that the three mysteries, the body is the outermost, the middle one correlates the speech and innermost matches with the mind. Kemper [15] concludes as : 'The Borobudur is the statement and confirmation of the ultimate relation of the unreal and illusive world in which mankind operates to the ultimate reality behind it all.

Fontein [23] mentions: As the art Historian usually lacks the multilingual background to do the philological research, and the linguist is usually not equipped to interpret complex artistic creations, close cooperation between scholars of these two disciplines would seem to offer the best prospects for a detailed study of the Borobudur reliefs.

Crowning the top is large closed stupa which is 60 feet in dia. and around 60 ft high. Regarding the stupas it was believed that building of stupa ensures long life, protection from the dangers of poisonous plants, spirits, demons, ghosts and the swords of enemy. The terraced construction of Borobudur recalls the fact that an important element of the Universe is Mount Meru- a terraced cosmic mountain enclosed by a dome-shaped firmament. Mr. Kemper feels that Borobudur is a spiritual tool, a yantra that provides a path as a means to the Holy.

Borobudur, though exposed to rain and sunshine, has true interior or more correctly a large number of interior spaces each clearly separated from each other. Luis O Gomez [20] defines these

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enclosures as Kutgaras. According to Jaina philosophy there are 12 kutgaras which are meant for sitting for 4 types of female angeles, 4 for male angeles, one for male saints, one for female saints, saadhvis and general ladies, one for general Gents, and one for animals.

Table: Four stone images of the Jina Buddha [13]
Stone statues of Buddha from central Java in Bangkok

No.	In precincts of Monastery	Name of Jina	Hand gesture or mudra	Position in Universe	Origin
1.	Emerald Buddha	Aksobhya	Maravijaya	East	Plaosan
2.	Emerald Buddha	Ratnasambhava	Vara	South	or
3.	Emerald Buddha	Amitabha	dhyana	west	Sewu
-	----------	Amoghsiddhi	abhaya	North	
4.	Emerald Buddha	Vairocana	dharmacakra	Centre	
5.	Rajadhivas	Aksobhya	maravijaya	East	Barabudur
6.	Rajadhivas	Ratnasambhava	vara	South	"
7.	Rajadhivas	Amitabha	dhyana (samadhi)	West	"
8.	Rajadhivas	Amoghsiddhi	abhaya	North	"
9.	Pavaranivesa (bovonives)	Amoghsiddhi	abhaya	North	barabudur
10.	Pavaranivesa	Ratnasambhava	vara	South	Kalasan?

The Ratnasambhava Jina from Vat Pavaranivesa (no. 10) is much smaller than the other nine statues and as such belongs to a different class and style, though it carries a prabha-mandala and is seated in vajrasana on a double lotus cushion.

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6. Cambodia

Introduction : Cambodia comprises 181,000 sq kms and is bordered by Laos and Thailand on the north, Vietnam on the South and East and the Gulf of Thailand on the West. Cambodia is included in a large land block of South-East Asia. Cambodia has a sparse population of which Khmers make seventy percent. Mon-Khmers were the makers of Cambodian history. Cambodia, with its sumptuous capital of Angkor was almost an empire, covering large parts of Siam, Champa, Malay and other neighbouring states. The name of this country adopted various denominations from time to time, starting from Kokthalok, Funan Chenla. Presently the Capital of Cambodia is Phnom-Penh.

PHNOM PENH: For the Khmer word for hill is PHNOM and the second half- Penh- it was built by a pious lady named Penh. India was then a country exerting an immense influence over its neighboring lands. [24] .

The Indian peoples voyages in those ancient times was the opening of a glorious period in mankind's history which was marked during the next thousand years by the appearance of several states of Greater India. Their broken remains now stand in many places . Particularly beautiful are the buried cities of Lanka, the many temples but long deserted Burmese capital at Pagan and numerous sanctuaries including the famous Borobudur in Java,. Greatest of them all are the ruins of Angkor. The empire of Khmers grew from earlier kingdoms in the region. First the state called 'Funan', then the realm of Chenla and finally Kambuja. when the Khmers attained their glory. Funan's origin related in a tale with a legend and history. One night some time in the first century AD it is related to a divine spirit visited an indian youth named Kaundinya in his sleep advising him to fetch a bow, board a ship

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and sail eastward. He sighted a land at a place where a native queen named Willowleaf ruled a tiny country.

The Chinese name 'Willow leaf' means in Sanskrit Amlatasha Patti.

'The union of Kaundinya and the Naaga princess Soma proved instrumental in the establishment of a dynasty whose characteristic royal symbol was the representation of a nine-headed cobra which was continued down to the modern times and is vividly depicted in the Khmer and Thai iconography. The Indians had called the tribal nation of Kampuchea as Nagaraja, as the people had neither learnt wearing clothes, nor did they know the art of weaving, although they could not be called uncivilized'. Even after 240 years of Indian cultural standing, the people of Funan went naked.' This statement clearly depicts the non-awareness of the historians that, where so many Titrhankaras have born, they were Naked Jain Munis and sadhus. These munis lived even 2000 years before the Indians reached there. Naga Sadhus claimed religious suzerainity over Shiva temples. Naga Sadhus were well known even in 4th century BC who accompanied Alexander the Great, who informs us that Nagas were famous for their unworldly attitude and living on minimum requirements of life. The leader of Nagas, Dandiswami) living at Takshila, spurned the invitation of Alexander with the words 'I need nothing which needs the patronage of a king. Such was their selfless pursuit of religion. However, one muni belonging to Dandiswami group called Kalyan muni accompanied Alexander to Greece.

The name of Cambodia changed according to language. The sanskrit name was Kambuja. The Chinese language in later stage called it Kihmich, the javanese language named it Kimir, Arab made it Qimara, the Khmer language of the country changed the name to Kampuchea. 'The kings of Kambuja have left hundreds of Sanskrit inscriptions of which about 200 are of historical significance. About a dozen of the historical inscriptions are as long as containing 200 shlokas (verses). (7)

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The empire of Kambuja, at its zenith, comprised modern Kampuchea, the whole of Laos and Thailand, more than 3/4th of Malaya, peninsula to the north and at times Champa also, as well as the eastern part of the delta region of Burma'. 'The puranic name of this region was Shakadvipa as mentioned in Visnupurana. Shaka in Sanskrit means teak. The word 'Dveepa' was used even for those places which had water on two sides only. In 1351 a larger kingdom of Ayodhya was established. Funan= Fu-Nan, In Chinese Language Nan means south. Thus Funan becomes the Dakshinadvipa. It could be concluded from history that the earliest migrants from India to Funan were Kachchhis. Hence this name slowly changed from Kachchadvipa to Kashyapadvipa'.

Funan remained a dominant power until about 510 AD. During those centuries it became an empire ruling intensive vassal territories. The sovereign of Funan was originally a female called Lieu-Ye. The name given to Lieu-Ye after her marriage with Kaundinya was Soma. Sometime in the end of 6th century power slipped from Funan's grasp and passed into the hands of one of its hitherto vassal states-Chenla. An ambitious minor son of the royal house of Funan, called Bhavavarman married the female heir to the crown of Chenla. The rise of Chenla heralds the arrival of the Khmers to play their part in human drama. A Chinese writer, in the time of Ishanvarman describes the people as :

The men are small and black, but many women are white. All role up their hair and wear ear pendants. They make their abulations each morning, clean their teeth with little pieces of popular wood, and do not fail to read or recite their prayers.

Ruins of Khmer:

Locals invented fables for themselves about the origin of the strange huge sanctuaries standing, where they supposed no man had ever trode before, saying that they had been built by Gods. (this description is similar to the word 'Akratim chaityalayas' found in Jaina literature). Often in its decoration appear the rearing

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hooded forms of Nagas, those five headed, seven headed nagas or nine headed serpents which in Khmer mythology were honored relatives of Gods.

Angkor, first became the capital of Kambuja about 88 AD where King Jayavarman II founded a city there. In the next few hundred years successive kings built a series of cities in the neighborhood and raised fine temples in the country, towns or villages. Remote from the seat of government there are around 450 monuments in modern Cambodia alone and many others in Laos, Thailand and Vietnam. Throughout the Chenla period temples continued to be built mostly of bricks with stone embellishments. In the early 10th century began the construction of great all- stone monuments.

Sometime in Chenla centuries an architect had the notion to elevate this temple- tower on a terrace several feet above the earth thus giving it greater importance and dignity. This was the beginning of the later pyramid temples.

The year 802 AD marked an important change in the royal cult of Angkor and also in the reciprocal relation between brahaman priests and khyatriya king. In that year the chakravartin (Universal emperor) ceremony for Jayavarman II was performed by a brahaman priest, whereby the Khmer kingdom not only separated itself from Javanese domination and declared its independence but the king was also proclaimed devaraja, the God-king. Previously in Funan and Chenla there had been worship of the sivalinga on top of the mountain. (Here Sivalinga again is meant as naked Jaina idol). Hence, the king represented the duality of divine and secular power in one person; he became the lord of the universe and he arrogated the virtues of both brahaman and khyatriya.

Shiva-Kaivalya, venerable and learned guru (spritual guide) was the royal priest of Parameshvara. His majesty reigned then in the town of Hariharalaya. Shiva-kaivalya was also established in the town. His majesty then came to reign at Mahendra parbat. Then a Brahamin came whose name was Hiranyadama. He came from a

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Janapada (town) and was well-versed in magical science. His majesty invited him to perform a ritual in order that Kambuja desha might no longer be dependent on Java and a Chakravartin (Over-all king) might rule in Kambuja. The Devraja (image) was supposed to stand guarantee for the security and continuance of the kingdom. A hereditary priesthood was established to minister the rites of his worship.

The devaraja cult had developed further to crystallize around the apotheosis of dead kings and their worship. The pyramid temple in which the linga resided became the mausoleum of the king who built it. This meant that in each succeeding reign the purohita had to consecrate a new devaraja for which a new pyramid temple to be created- a religious necessity that underlines the proliferation of pyramid temples in Angkor.

The Hindu or Buddhist cosmology of Mount Meru and the concentric circles of continents and oceans informed the physical layout of capitals. Similar considerations determined the number of queens, ministers and provincial administrators

'In Cambodia, the architectural activities started earlier than the 4th or 5th Christian era. Of, course there have been constructions earlier than this period but they vanished without leaving any trace since they were believed to have been made of perishable materials'. This statement clearly envisages that there was a Pandukshila (pyramid) where Janmabhishek of Tirthankaras (head anointing ceremony) used to take place. But when Ganga Dynasty Shailendra kings left Java, they settled in Cambodia and started establishing Five Meru and 52 towered temple (a replica of borobudur Nandishwar dveepa temple) along with other monuments.

'For construction of temples, the Cambodians selected elevated places with commanding sites to, keep the installation free from the dangers of floods and stagnation of rain water. Almost all the Cambodian kings right from the remote past have traditionally suffixed their names with "varman". Even Kaundinya, the second,

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who ruled Funan about this period (4th century AD) took the name Jayavarman'[25]

'In Mission inscripion of Champa [26] dated in the saka era 571, a reference has been made to the foundation of Bhavapura as the capital of Kambuja. A Brahman named Kaundinya is mentioned to have planted his spear at the place. The spear was given to him by Asvathama, the son of Drona. Kaundinya married the Naga princess Soma and founded a dynasty in which later Bhavavarman became the famous king who founded Bhavapura after his name.

According to Baksei Camcron inscription [27] the Kambuja dynasty originated from the union of Kambu Svayambhuva and a nymph named Mara. The Kambu Svayambhuva was an Indian hermit.' It may be mentioned here that one gandhara named Swayambhu was the principle disciple of Lord Parshvanath.

ANGKORVAT

Angkorvat is the supreme masterpiece of Khmer which was built in the first half of 12th century. It is said to be the largest religious building ever constructed by man. Fortunately Angkorvat is not only the finest but also one of the best preserved of Khmer monuments. It is the ultimate expression of a great civilization. The process started with the small brick single- tower temples of ancient Funan, more than a thousand years ago. It took a long step forward when anonymous builders in Chenla arranged a few of these prasastis side by side, and then mounted them on a plateform [28]. In Angkor the evolution can be traced through a succession of buildings Phnom Bakheng, East Mebon, Pre-rup, Banteai Srei, Takeo, Phimenakas, the Baphuon, Preah Plilay, Banteai Samre and other famous sanctuaries.(See Fig.12). A broad moat filled with water encloses it. A stone causeway crosses this to reach the main entrance. There was religious reason for this design. The Jaina-Gods were supposed to live on top of a mountain named Mt. Meru. The steep- sided pyramid represented that sacred height with the central shrine on its

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summit actually, Mt. Meru was reputed to have five peaks and in later temples (as in Angkor itself) these were portrayed by five towers clustered on the sanctuary's highest level. An inscription relates that an earlier shrine stood here but the present building was undoubtedly made during the Jayavarman's rule.

At the end of 9th century Yashovarman I moved the capital from the Rulos neighborhood to that of Angkor proper and after that most of the magnificent temples of the locality congregate there.

Angkorvat is completely self-sufficient; its glory is perfect in solitude. Its glory should abide unspoilt as long as any scrap of evidence of human civilization lasts on the planet earth. The five towers of temple-mountain of Angkorvat represent symbolically the five peaks of Mount Meru, the abode of gods.[28]. In the beginning it was dedicated to Vishnu- Wardhaman), which Suryavarman II identified himself as God-king.The temples greatest sculptural treasure is its bas-reliefs. In particular the vast frieze of pictorial carvings covering the walls of the gallery round the sanctury's lowest terrace is unique.

Brand Michael and Church Phoeun mention in their book [27 A]: The bas reliefs represent imperial military campaigns from Mahabharata epic. Another example of well selected object is 'lintel with Krishna subduing the naga Kaliya'. This lintel, an architectural element used above doorways, illustrated the conclusion of a monumental battle between Krishna and serpent-king Kaliya. Its subjects are mostly from epics and holy books Ramayana, Mahabharat and others. Even in the present day maps of Indonesia the name of Borneo is 'Kalimantan'.

R.C.Majumdar [26] claims that the art of Java and Kambuja was no doubt derived from India and fostered by the Indian rulers of these colonies. It may be mentioned here that these epics are equally popular in Jain puranaas eg. Padampuran , Harivansha puran etc. All these great bas-reliefs are protected by their gallery roof; their freshness is well preserved, and their artistry is very fine [24]. Many jaina idols found here (See Figs.13) remind us of a

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shloka from a famous pooja verse;

"Tirthankaron ke nhavan jal tein bhaye tirath sarvada, Tatein pradakshin det surgan panchmerun ki sada. Do jaladhi dhai dveep mein sab ganat mool birajahi, poojon assi Jin dham pratima Hohi sukh dukh bhajahi" which conveys that' Religious centers spring up at places where Baithing Ceremony (Head anointing) of Tirthankara child is performed. On this occasion angels go around the five Meru temples'. Hence, it was quite logical to draw the conclusion that the birth places of many Tirthankaras must be situated around the nearby regions and it is true also. (Fig. 14). Show the aerial view of Angkorvat.

However, there is discrepancy between the number of temples 72 at present there and number 80 as per the sholka. In India, almost the jain temples have models of five merus in which, although the four smaller merus are of the same size but all the five merus contain 4 Tirthankara statues in all the four levels of the merus, thus amounting to 80 numbers. In one panchmeru vidhan pooja, written by Poet Tekchand, [31], the 80 temples are situated as follows:

34 temples on Vaitadhya mountain

16 temples on Vijayardha mountain

4 temples on Roopachal mountain

6 temples on Kulachal mountain

16 temples on Vakshar mountain

4 temples on Gajdanta mountain

The total of these comes to 80. In order to simplify their position for darshan etc they have been depicted on the five merus itself. Five Meru temple (Angkorvat) was built to form four levels which are called as Bhadrasaal van, Panduk van, Sumanas van, and Nandan van starting from ground level. This fact prooves the

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following verse of the pooja: 'Charon meru samaan bakhano, bhupar bhadrasal van jano. There are 72 such temples situated in an area of 260 sq. kms around the Angkor city. (See Feg 12) On the fourth level of this temple there are four water tanks on each four corners. (See Figs 15). These remind us the verse in Pachmeru Pooja as: "Ek ik disha chaar shubh bavari, ek ik lakh yojan jal bhari.'

There are about 900 inscription written in sanskrit, pali and Brahmi script. One of the inscriptions found here describes the height of these Merus in thousands of yojanas which is again in consonance with pooja verse as 'Ooncha yojan sahas chattisam, panduk van sohe giri sheesham'.

However, Mr White converts these distances or heights in terms of feet as mentioned in National Geographic :[1]

4,63,000 yojanas = 673 ft

The height of the central towers has been measured as 700 ft above from the ground level which comes to be equivalent to 5,00,000 yojanas which matches well according to jain literature. One another inscription mentions that a brahaman named Kaundkaundinya came from India, This information is found in jain literature also as Kundakunda went to videha region to listen the sermons from existing kevali at that time. According to this fact it has been surmised that this region is Videha region as per Tilloya pannati. The inscription shown in the fig. (16) contains the name of Shanti Tirthankara.

ANGKORTHOM (Nagara Dhama)

Jayavarman's principal architectural achievement was the rebuilding of his Angkorthom. At a distance of 1.6 Km from Angkor vat is situated a city called Angkorthom in the center of which is situated the famous Bayon temple-A 52 towered temple (see Fig. 17) which is a replica of Nandishwar Dveepa temple in Borobudur with the only difference that there are 52 towers here, whereas in Borobudur there are 72 stupas each containing one

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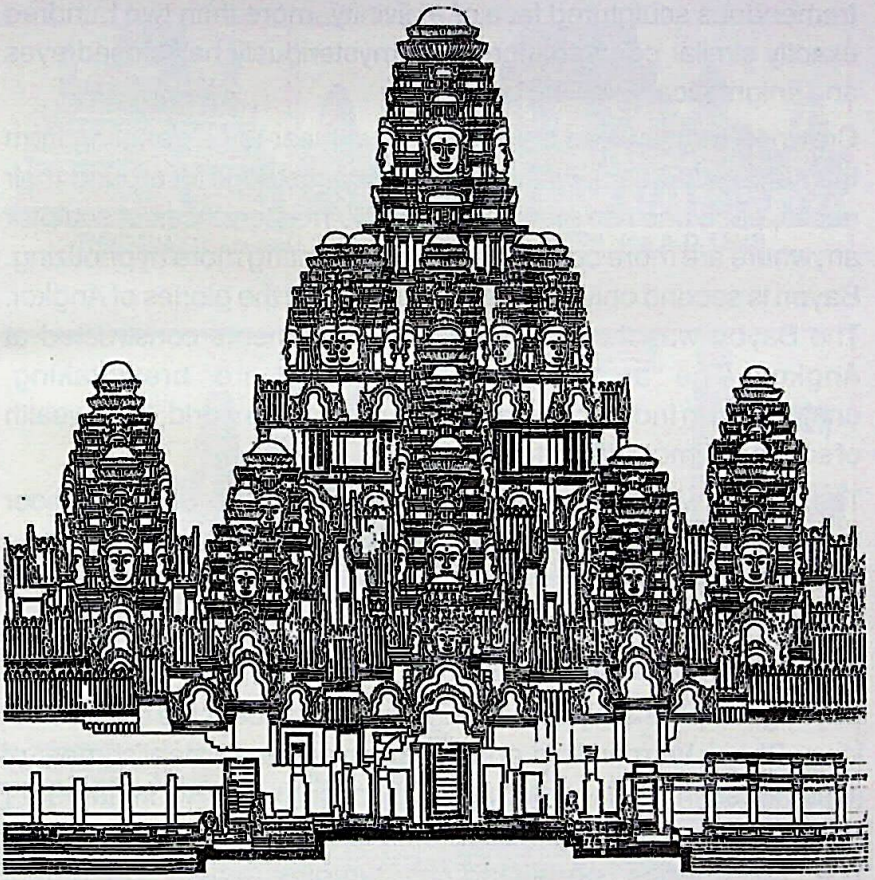
human sized statue. The central tower contains four statues facing all the four sides and in four levels. Hence, there are in total 16 statues in one tower. (See Fig. 18). He raised this on the site of the old city, Yashodharpura. A stone's throw from the Plaza stood the Bayon, the temple of temples in Jayaverman's new city, the capital Angkorthom.



Pl. LXVII : Essais de restitution du monument. Élévation de la façade Est.

Fig. 18 : Four Statues each at four levels of central five towers of Bayon temple

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The main entrance to the sanctuary is a gateway surmounted by a tower with large deity's faces sculptured on all its four sides (see Fig. 19). It is said that Bayon was completed in twenty-one years. The famous balustrades along the causeways leading to Angkorthom many headed nagas are gripped in the strong arms of rows of demons and giants, the towers of gateways themselves adorned on all their four sides with massive divine faces. As on this city gateways, so on every side of every 52 towers appears a tremendous sculptured face of a divinity- more than two hundred exactly similar countenances with mysteriously half-closed eyes and enigmatically smiling lips.

Crowned with jeweled diadems and with ear-rings dangling from their elongated ears, whilst pearl necklaces depend around their necks, each one rise eight feet high. No masterpieces of sculptor anywhere are more compelling, more haunting more hypnotizing. Bayon is second only to Angkorvat amongst the glories of Angkor. The Bayon was the last of the fine monuments constructed at Angkor. The architectural proportions are breathtaking, unmatched in India or perhaps in any part of the world; their wealth of sculptor almost unlimited.

The Bayon was finally altered and dedicated to Buddha under lineaments of Jayaverman VII apparently to replace the saivite Devaraja. This statement clearly explains that saivite devaraja cult was basically a jaina culture.

Inscriptions in ancient Cambodia

Bayang temple inscription: The inscription records the donation of king Bhava Varman and god Utpanesvara and establishment of alms-house in a village Satragama. According to RC Majumdar [27, p.34] this king belonged to the Kaundinya and Soma family. The inscriptions pertaining to temples which document Cambodian history, recording genealogies of Angkor kings is given in the Table.6.[5]

The Tirthankara images on metal particularly in Bronze and in

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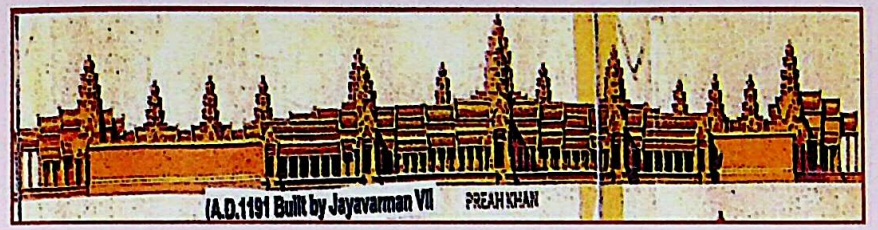

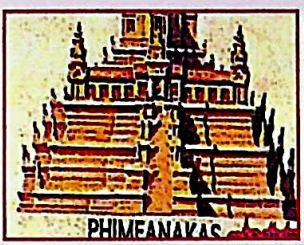

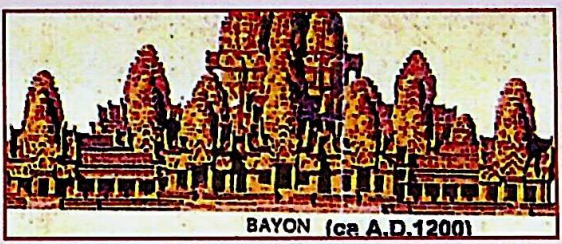

Fig. 12 : Seventy two such temples situated in 260 sq. km Area.

Fig. 13 : Tirthankara statues in Padmasan Postures at Angkor temples.

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Jaina Archaeology Outside India

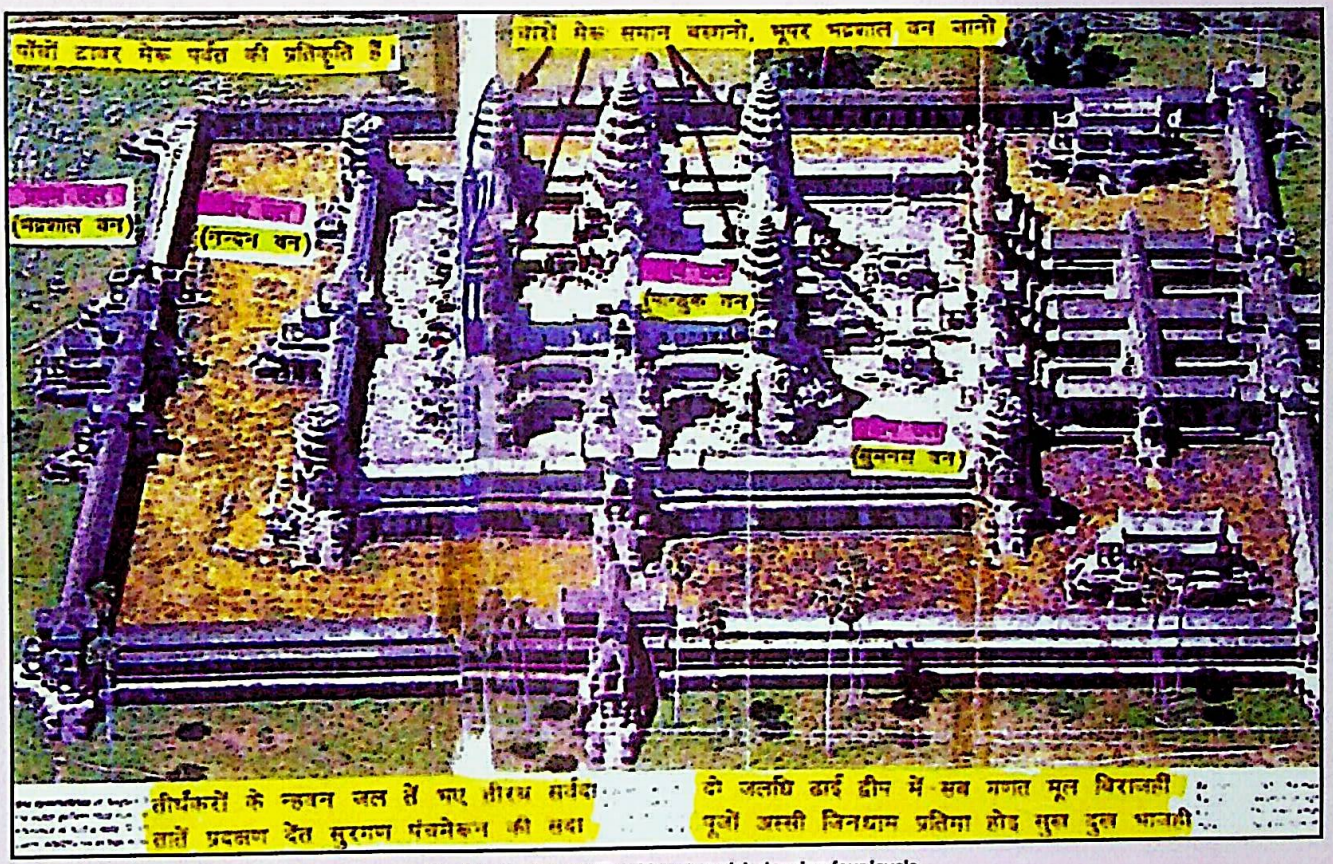

Fig. 14 : Angkorvat (Five Meru temple) showing four levels.

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Fig. 15 : Another water tank at other corner.

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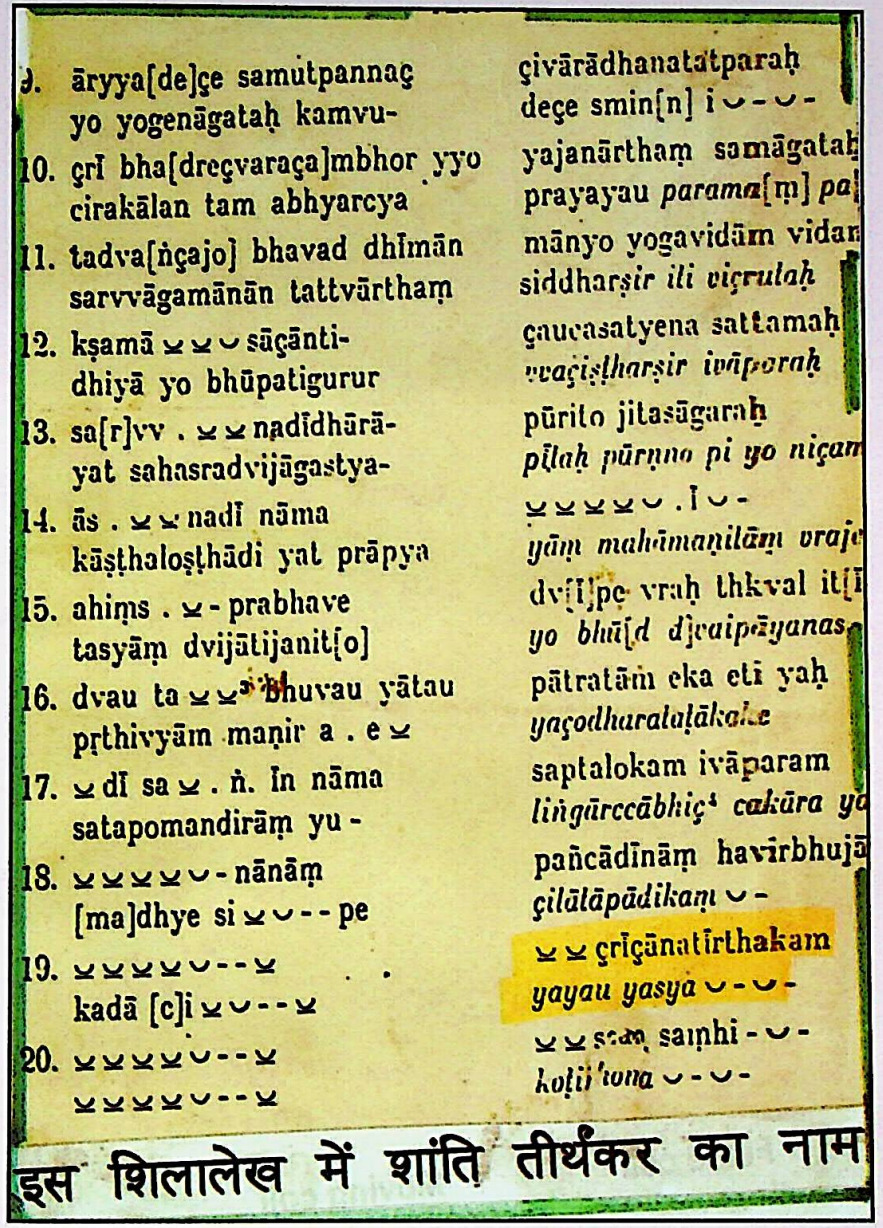
9. āryya[de]çe samutpannaç
yo yogenāgataḥ kamvu-
10. çrī bha[dreçvaraça]mbhor yyo
cirakālan tam abhyarcya
11. tadva[ṅçajo] bhavad dhīmān
sarvvāgamānān tattvārtham
12. kṣamā ⏑ ⏑ ∪ sāçānti-
dhiyā yo bhūpatigurur
13. sa[r]vv . ⏑ ⏑ nadīdhārā-
yat sahasradvijāgastya-
14. ās . ⏑ ⏑ nadī nāma
kāṣṭhaloṣṭhādi yat prāpya
15. ahiṃs . ⏑ - prabhave
tasyāṃ dvijātijanit[o]
16. dvau ta ⏑ ⏑ bhuvau yātau
pṛthivyām maṇir a . e ⏑
17. ⏑ dī sa ⏑ . ṅ. īn nāma
satapomandirāṃ yu -
18. ⏑ ⏑ ⏑ ⏑ ∪ - nānāṃ
[ma]dhye si ⏑ ∪ - - pe
19. ⏑ ⏑ ⏑ ⏑ ∪ - - ⏑
kadā [c]i ⏑ ∪ - - ⏑
20. ⏑ ⏑ ⏑ ⏑ ∪ - - ⏑
⏑ ⏑ ⏑ ⏑ ∪ - - ⏑
çivārādhanatatparaḥ
deçe smin[n] i ∪ - ∪ -
yajanārtham samāgataḥ
prayayau *parama*[ṃ] *pa*
mānyo yogavidām vidar
siddharṣir iti viçrutaḥ
çaucasatyena sattamaḥ
vaçiṣṭharṣir ivāparaḥ
pūrito jitasāgaraḥ
pīlaḥ pūrṇno pi yo niçam
⏑ ⏑ ⏑ ⏑ ∪ . ī ∪ -
yāṃ mahāmaṇilāṃ vraje
dvi[ī]pe vraḥ thkval iti[ī
yo bhū[*d d*]*vaipāyanas*
pātratām eka eti yaḥ
yaçodharalaḷākale
saptalokam ivāparam
liṅgārccābhiç[4] *cakāra yo*
pañcādīnāṃ havirbhujā
çilātāpādikaṃ ∪ -
⏑ ⏑ çrīçānatīrthakam
yayau yasya ∪ - ∪ -
⏑ ⏑ sa[ṃ] saṃhi - ∪ -
koṭi'tuna ∪ - ∪ -
इस शिलालेख में शांति तीर्थंकर का नाम

Fig. 16 : An inscription containing the name of Shanti-Tirthankara

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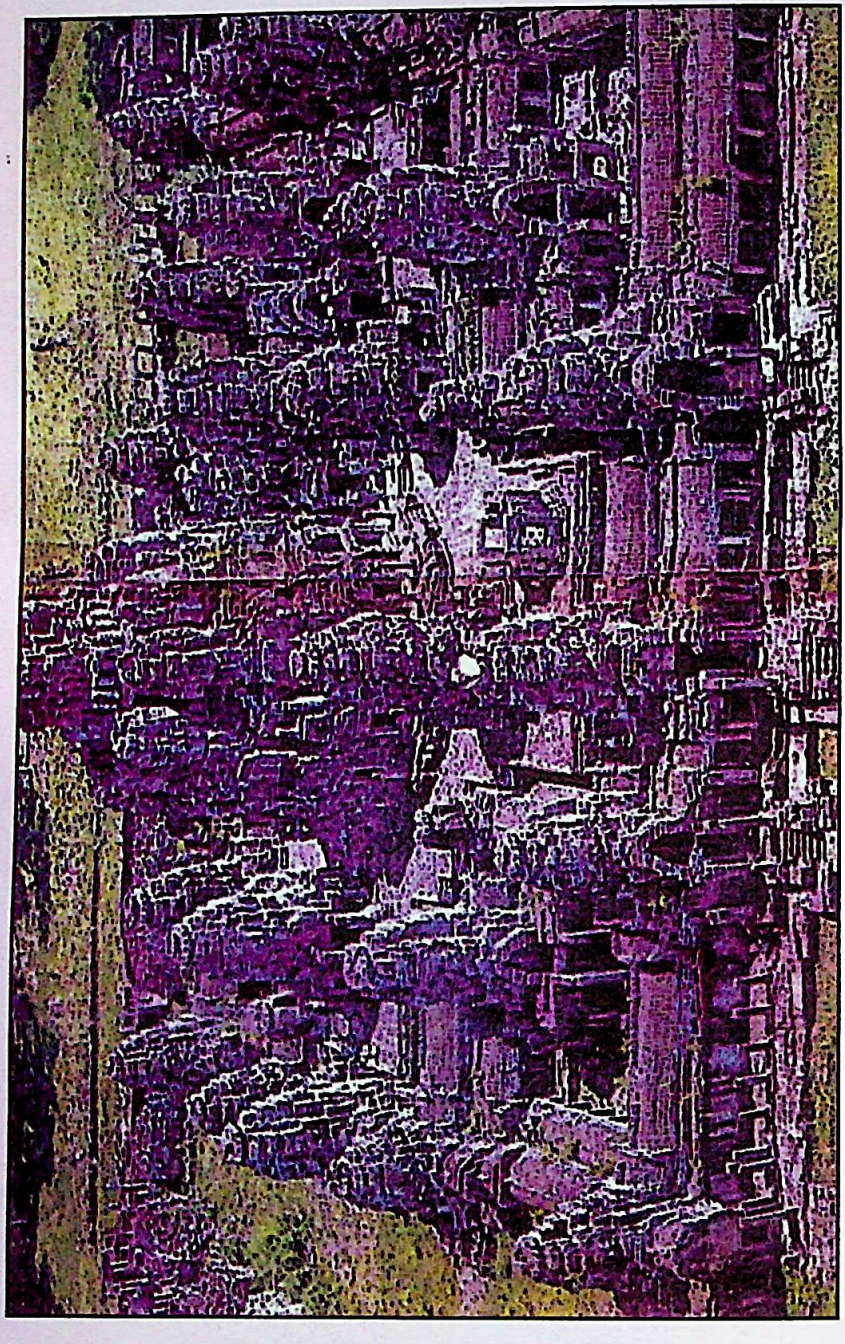

Fig. 17 : A 52 Towered Bayon temple

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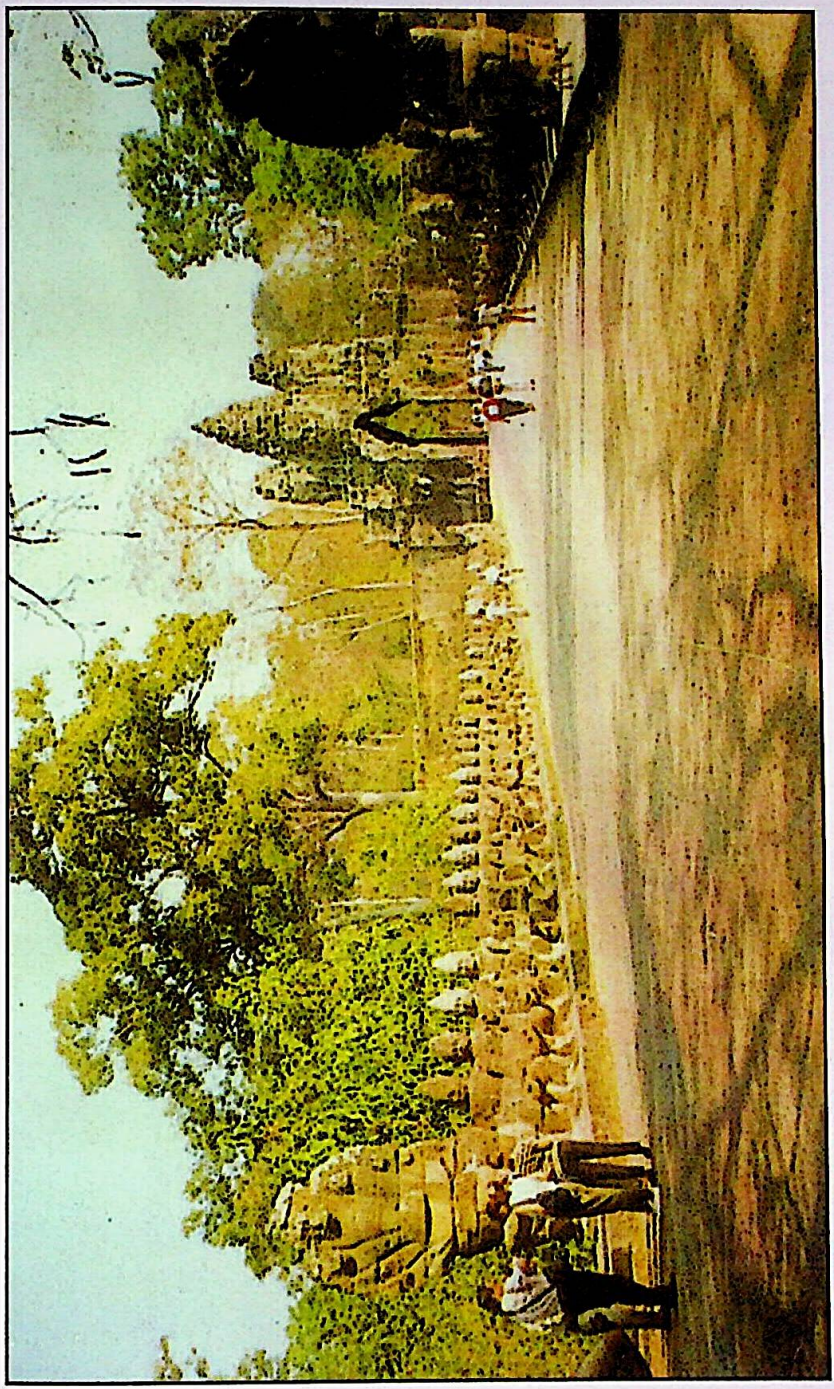

Fig. 19 : Main entrance to the sanctuary

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Fig. 20 : Tirthankara Statues in Central Museum at Phnom-penh

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precious stones are found in Central museum at Phnom-Penh. See Fig. (20)

Fall of Khmer civilization:

In 1431 with its numerous gods and their statues and images, its vast temples and untold works of art- lay paralyzed under the threat of Siamese invasion. Siam had been the old rival and enemy of Cambodia, and it was not for the first time that the two countries stood face to face for a showdown. Yet at the testing time when the capital itself was invaded, the behavior of the Cambodians was strange and abnormal. They seemed to sulk and freeze; they quickly evacuated; and left the capital as though it were a worn-out shell. Not a hand was lifted to save the city. In the dedicatory inscription, reference is made to the images of deities, 20,400 in number made of gold silver, bronze and stone; 208,532 slaves, and a quantity of precious metals and 514 separate temples and 2,066 minor or accessory constructions. The king proceeds to list the total endowments made for the upkeep of this vast temple,- 13,500 villages; 306,372 male and female slaves brought from Champa, Yava, Pagan (in Burma) and Rvan (Mon country); and 400,126 Kharis of rice The kings successors were exhorted to maintain this gigantic foundation

During the classic period of Angkor, there were two serious and revolts. Suryavarnman II (1113-1150), builder of Angkor Wat, had so impoverished the people by his stupendous constructional activities that a period (1150-1181 AD) ensued when no temples were built nor inscription written. It was also period of internal troubles. A 'peasant's revolt led by Tribhuanaditya, killed Yashovarman and occupied the throne for some time. Discontent, borne of social injustice went on breeding at the bottom. There were ominous spells of inaction and violent outbreaks in the state and no broad-based stability was achieved for the body politic.

The fortune of rulers waxed and waned with respect to territorial control. To the north of Sukhodaya was the kingdom of Lan na; farther to the north-west was Pagan; in the south was Ayutthya, to

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the west Lan Chang, and farther in the south-east Angkor. The interstitial provinces under governors and principalities under petty rulers were always disputed.

Proposed Videha Region:

The Jaina tradition reports that Rishabha went to Ashtapada, signifying a cluster of eight mountains [44], Such a cluster of 8 mountains, with Mt. Meru of Sumeru in the center, is known to the Jains, the Bddhists and the Brahamana scriptures pertaining to ancient cultural geography; to the east of which was situated Purva-videha, to the west the Aparagodana; to the north the Uttarakuru and to the south Jambudvipa continents. The people coming from the Purva-videha and the Uttarakuru to the Jambudvipa continent are respectively known as the Videhas and the Kurus here. [45]

The continent Uttarakuru was the original cradle land of Aryans. The Ashtapad and the Sumeru both are the cluster of 8 mountains, both appear to be one and the same mountain.[46].

The Jaina and the Brahamana literary evidences corroborated by the archeological and inscriptional evidences prove beyond any doubt , the historicity of Rishabha, the greatest of spiritual personage of the hoary past.

Table 6: Chronology of Cambodian kings [5],

Period	Name of king.
1. 802-850	Jayavarman II
2. 850-877	Jayavarman III
3. 877-899	Indravarman I
4. 889-900+	Yasovarman I
5. 900-944+	HarshvarmanI
6. 921-941	Jayavarman IV

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7 941-944	Harshvarman II
8. 944-968	Rajendra varman II
9. 968-1001	Jayavarman V
10.1001-1002	Udaidityavarman I
11.1002-1011	Jayaviravarman
12.1002-1050	Suryavarman I
13.1050-1066	Udayadityavarman II
14.1066-1080	Harshavarman III
15.1080-1107	Jayavarman VI
16.1107-1113	Dharnindravarman I
17.1113-1150	Suryavarman II
18.1150-1160	Dharnindravarman II
19.1160-1165	Yasovarman II
20.1165-1177	Tribhuvanadityavarman
21.1181-1219	Jayavarman VII
22.1220-1243	Indravarman II
23.1243-1295	Jayavarman VIII (Abdicated)

From the chronological list of Cambodian rulers [5 & 30] King Yasovarman I (889-900) constructed a temple for his ancestors at Rulos and then moved his capital to Angkor which served as the Khmer Center for next 500 years [29]. In India, Nanak Chandela (9th century AD) was the founder of Chandel dynasty. In this dynasty Yasovarman was a famous king and known to be a lover of justice (29]. Chandel dynasty ruled Bundelkhand for over 100 years and most of the rulers in this dynasty were responsible for spread of jain religion, Jain shilpa kala, and jaina art. According to

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one inscription from Kokkal in India, Madan Varman of this dynasty was a good administrator and a pioneer in spreading the Jain religion. His son Yasovarman II helped his father in this cause but he lived a very short life of about 25 years in the 12th century AD. The famous Jain & Shiva temples of Khajuraho in MP, India were also built by Chandel Kings.enables one to believe that the Chandel rulers were administering at both the places namely in Cambodia as well as in India at the same time.

There has been an inscription in Vedal, Wandwash Taluk, North Arcot district in India on a boulder in front of a natural cave about a king Aditya of Chola dynasty 885-86 AD. The same name appears in the Cedes list. It is also known that Pallava kings were the builders of famous Mahabalipuram temples. King Mahendra varman, son of Singh Vishnu, a famous administrator as well as a worshipper of Lord Shiva was a follower of Jaina faith in the beginning but later on got converted to Shaivism. A mountain city called by the name Mahendra Parbat was the capital of Jayavarman II (802 AD). This city is situated 40 kms north-east of the city of Angkorthom.

One question arises about the rulers of Cambodia whether they came to India and settled in India or whether they went from India to Cambodia to do the business. Accoding to a well known theory that Aryans came to India from North seems to be more correct because these Cambodian rulers were the Aryans and they had to shift to India during an upsurge among he local tribes of that place. It is a well doumented fact that Bharat, the eldest son of Lord Rishabh was made the ruler of Bharatvarsha and he established cities in India having the similar popular names such as Ayodhya, Champa, Chandapuri, Signhpuri, Vaisali, Hastinapur etc. The Aryans were the strong followers of Jaina faith, hence even after they settled in India they built the famous temples such as Angkorvat (Five Meru temples), 52 towered temple Angkorthom etc. with a stone structure, since by the start of 9th century the Indians had become expert in building temples with stone

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structures. The same technology they used in constructing the Borobudur, Angkor temples etc, in the south-east Asian region.

As mentioned earlier that Thailand ,Cambodia, Vietnam Laos seem to be Videha regions since an inscription at Angkorvat mentions about the visit of Muni Kundakunda at Angkorvat and in jaina literature he is supposd to have visited Videha region. In Burma, even now one part of Burma is called Ayerawat region (see Fig. 30). One may find the names of two rivers- Red river and Black river in the map, the same names of rivers have appeared as Rakta and Raktoda rivers in the Ayerawat region according to Tilloyapanati. Hence confidently it can be ascertained that these are the famous and revered Videha and Ayerawat regions of Jambodvipa.

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THAILAND

Ayutthya

Ayutthya is situated 80 Kms north of Bangkok. It was a very big empire (see Fig.21) during the period 1300 to 1700 AD. It is well known that Ayutthya was the birth place of 5 Tirthankaras namely Rishabh Nath, Ajit Nath, Abhinandan, Sumati Nath & Anant Nath. (See also Table 4) and also of Lord Rama. An old temple shown in fig. 22 contains a broken idol in padmasan posture. Fig. 23. shows a series of padmasan stutues in dilapid condtion. According to one inscription, there existed one tower in the middle of the complex which was called as Meru. According to Indian Jaina traditions such towers were called as Maanstambha. This temple was built by King Borom Trailokyanath. However, this temple was completely destroyed in 1767 by religious rivals

Thailand's ancient name was Dvaravati. Style of most of the statues found inThailand are referred to as " based on dvaravati style". See Figs, 24 & 25. The statue shown in Fig.26 is situated in Prachinpuri. Fig. 27 shows an inscription mentioning that the main people of Dvaravati belonged to Mon community. In Lopburi, the broken statues seated on serpents are certainly of Lord Parshvanath.. The ancient site at Lopburi contains a series of padmasan statues, Fig. 28A. In the Wat Phra Kaeo Don Tao temple in Lampang City of Thailand , one finds the replical of that white elephant on whose back a padmasan Idol was brought and kept at this place for some time (see Figs. 28B, 28C). This very idol shown in Fig. 28C, now known as Emerald Buddha is housed in King's Palace of Bangkok.

In 1378, King Paramraja of Ayutthya defeated the then reigning king of Sukhodaya-Mahadharmaraja II, son of the illustrious Lu Tai and reduced him and his kingdom to the status of a vassal. By

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1438 the Sukhodayan provinces were decisively and irrevocably incorporated into the kingdom of Ayutthya. However, the irony is that the Thai were politically opposed to the Khmers (and vice-versa); they virtually made Angkor untenable through military invasions and made the Khmers abandon their monumental capital in 1431. But at the same time the Thai borrowed from Khmers many features of their administrative and political institutions, art forms system of writing and vocabulary. Cambodian brahaman priests conducted the rites.

At the end of Rama Khamhengs dynasty at Sukhothai and the establishment of Ayodhya as the new capital, the Siamese kingdom had large territorial extensions. It became a powerful kingdom, controlling both the middle and lower Menam valleys and a good part of Malaya. The Siamese capital remained at Ayodhya till the catastrophe of a Burmese invasion in 1767. The invasion resulted in the shifting of the capital south- wards to Bangkok. Ayodhya had a long lease of life; thirty-three Thai kings had ruled from that city.

Chakri dynasty: After the fall of Ayodhya in 1767 and the rise of Bangkok as the new capital, a new dynasty of kings, taking the name from Generalissmo Chophya Chakri, who had rescued the kingdom from the Burmese, came to the throne. It is the present ruling dynasty of Siam. In this dynasty, till 1910 there have been six kings, each with the surname 'Rama'.

The chakri kings were actively interested in making Siam a full fledged Buddhist state, guided by Buddhist principles

Three Great Monarchs: The thirteenth to the fifteenth centuries marked the formative stage of Thai history in South-east Asia. During this period, the Thais had three great monarchs-Rama Khamheng (1283-1317), Ramadhipati (1350-1369) and Trailok (1448-1488). Under Rama Khamheng the enlarged Kingdoms of Sukhothai became the cradle of the Siamese civilization. He is also credited with creating a new alphabet for the Thai language. The founder of the new kingdom and capital of Ayodhiya (Rama's

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capital in the Indian epic, Ramayana), took the reign title of Ramadhipati. Polygamy was legal and divorce was very easy, as indicated in the law of Husband and wife (1359). Trailok's reforms can be found in several categories : centralization of government and administration on a departmental basis; distinction between civilian and military functions of government; creation of a social and judicial system based on economic holdings; and lastly a 'code' to govern the Royal Household including the question of succession to the throne. He also organized a new social system based on 'sakti na grades' and linked it to the judicial system. It was a quasi-feudal structure in which all subjects were not equal under the law; the punishments, fines and compensations were determined by a man's social status.

The Ayutthyan kingdom in one form or the other existed from 1350 to 1760, and this stretch of time was punctuated by two great defeats at the hands of Burmese , the first in 1569 and the second in 1767, when it was abandoned as the capital domain.

Fig.29 is a schematic representation of the polity. At the core is the royal domain with the capital city of Ayutthya, which is surrounded by certain provinces ruled by princes or appointed governors; at the outer rim are situated the alien politics or kingdoms consisting of principalities such as Chiangmai, Nan, and so on, in the north, the numerous Malay kingdoms in the south, the Burmese politics in the west, the Laotian in the northeast, and Cambodia in the southeast. The surrounding provinces were labelled and constituted in two ways;

1. The provinces of the children of kings (also referred to as moan-ek). Such provinces were three in number: Bishnu-loka, svargaloka, and Kambenbejra.
2. The bahya-mahanagara were four in number: Nagara Rajasima in the east, Tenasserim and Tavoy in the west, Nagara Sri Dharmaraja in the south.

A category of provinces that fell between the rajadhani and the surrounding major provinces were ruled by nephews or

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Fig. 21 : Map of South East Asia

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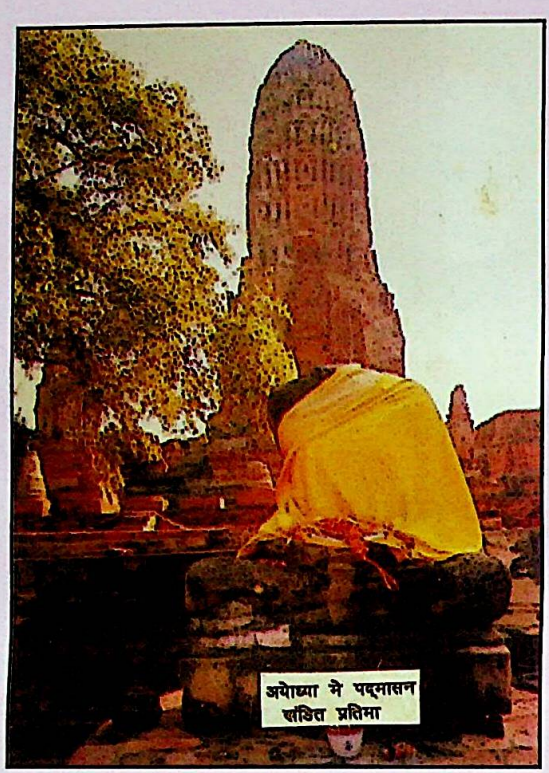

Fig. 22 : A broken statue at Ayutthaya

Fig. 23 : A series of Padmasan Statues at Ayutthaya

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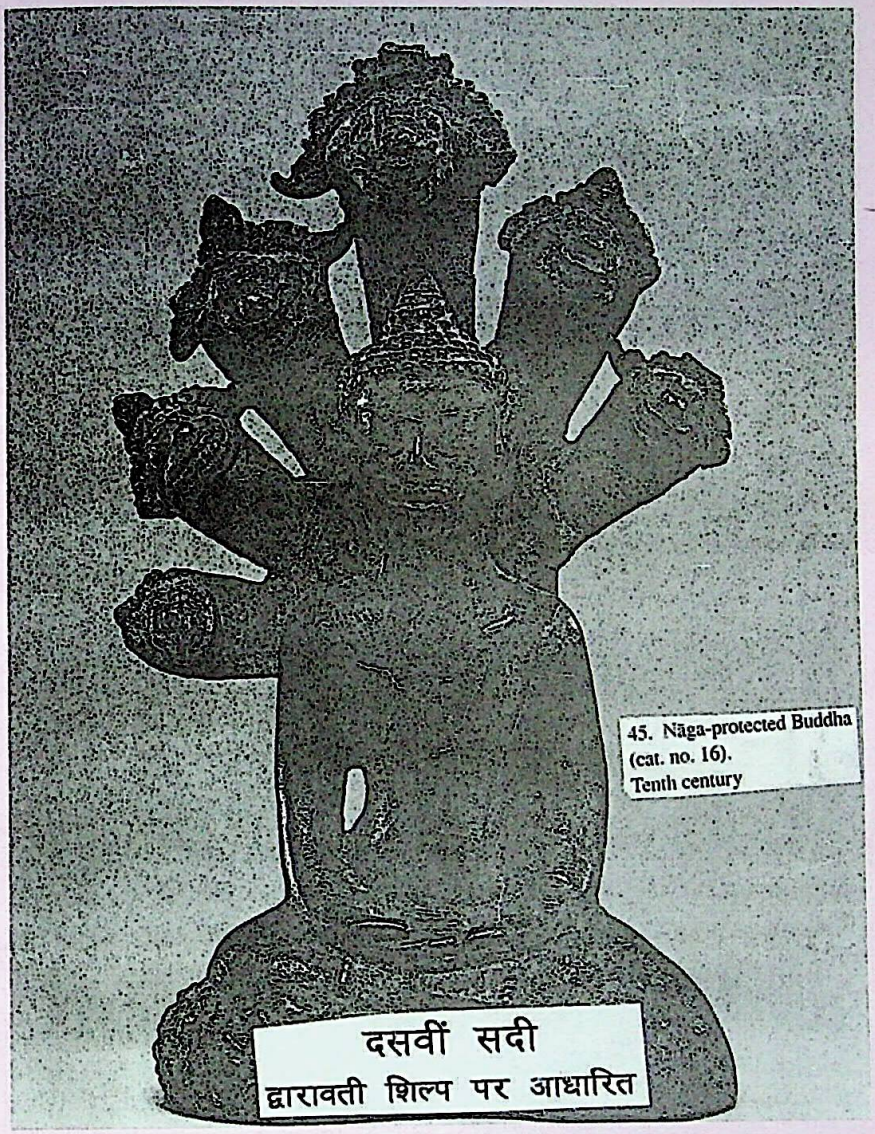

Fig. 23 : A Statue of Lord Parshvanath (based on Dvaravati Style)

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Fig. 25 : A Statue of Parshvanath (Based on Dvaravati style)

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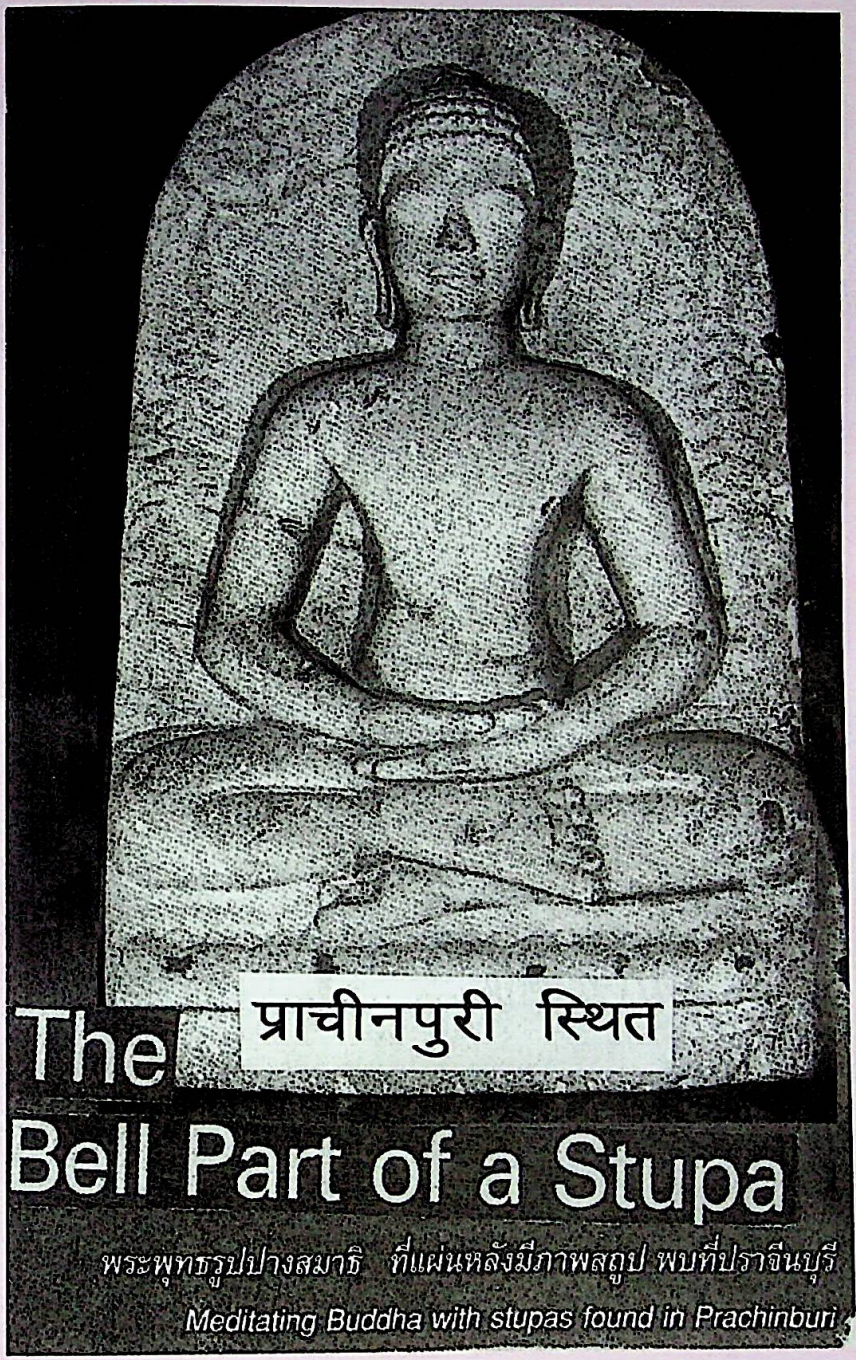

Fig. 26 : A Statue at Prachinpuri in Thailand

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Fig. 28A : Series of broken statues of Parshvanath at Lopburi

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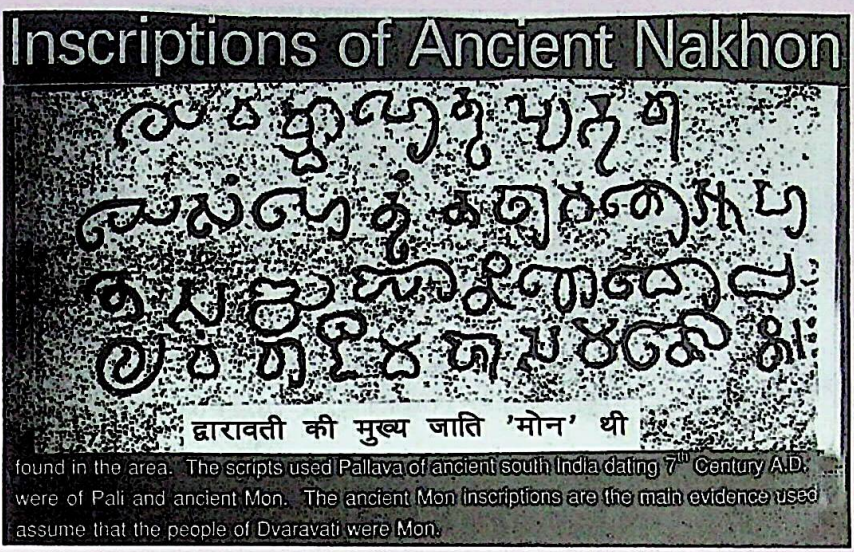
Inscriptions of Ancient Nakhon
द्वारावती की मुख्य जाति 'मोन' थी
found in the area. The scripts used Pallava of ancient south India dating 7th Century A.D.
were of Pali and ancient Mon. The ancient Mon inscriptions are the main evidence used
assume that the people of Dvaravati were Mon.

Fig. 27 : An inscription of ancient Nakhon (People of Dvaravati were 'Mon'

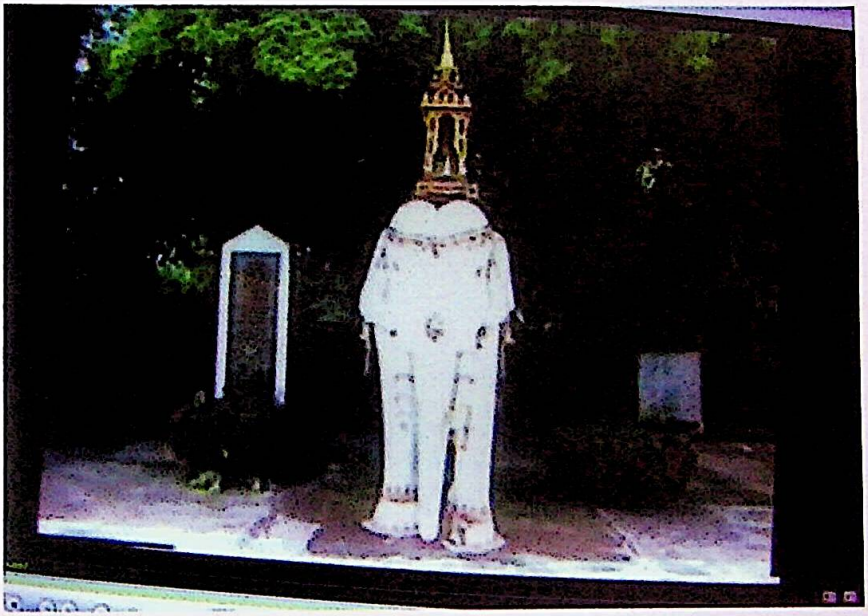

Fig.28B : Emerald Buddha situated on white elephant

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Fig.28C : Statue of Emerald Buddha

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Fig. 29 : Location of Ayutthaya in Thailand

grandsons of the king. These provinces were also referred to as second class provinces.

Incidentally, this rationalized classification persisted well into the nineteenth century until it was abolished by king Rama V.

Throughout the kingdom of farther India (Mahabharat) the system based on the compass was largely supplemented and modified by division into offices of the right and left hand w.r.t the king. The King always faced the east. Civilian officers had their places on the left of the king, officers of the army on his right i.e in the south, because of the planet Mars, which was supposed to be connected

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with war. From the beginning of the Ayutthyan period until the reforms of Trailok, a century later, there had been simple four court organization of government known as Klang (center) charged for royal treasury, Wang (palace), Muang (royal city) and Na (countryside). The heads of these courts were called Senabodi (senapati).

The southern palace was known as Kalahom, the northern as Mahadthai. The heads of these palaces were called Akkhramaha Seanabodi. Kalahom was assigned authority over the right-ers (Military), and Mahadthai took control over the left-ers (Civil). Wales assumes that Kalahom was a kind of defense department and Mahadthai a home or 'interior' ministry. Trailok's reforms consisted of establishment of six chambers headed by a 'Montri'. The six chambers reported directly to the king and not through four courts. Normally, the king is said to have four queens, a greater and lesser of the left and a greater and lesser of the right with the right position being more honorable than the left. The subordinate administrative units seem to have been constituted on the principle of parallelism. As early as 1356 a requirement had been imposed compelling everyone to be registered under a leader, who was called a 'nai'(*usually translated as noble) or 'munnai'. This registration facilitated the recruitment of men for war.

The necessity of having at least two Chief Ministers was to create a balance of power. It was in order to prevent the high ranking officials from joining forces against the throne. Actually there were laws forbidding high officials to have private contact with each other. Further to ensure their loyalty, they were required yearly to drink the imprecated water, taking oath of allegiance to the king.

The scholars who are interested in further studies of both monuments in Thailand and Cambodia can go through the following bibliography.

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18. Angkorvat: time, space, and kingship, by Elenor Mannika, Australia Allen & unwin 1997, 341p
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21. The sacred sculptures of Thailand, 1997, by Hiram W woodward USA
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8. VIETNAM (Champa) [7]

Champa stretched along the coast line of South China Sea. In the north of Champa was Amman, Laos in the west, South China sea in the west, and ancient Kampuchea on the south and west on its southern-most boundary. The northern limit of Champa was the port of Vinaya now Binh and southern limit was the port town of Panduranga now Phanrang. Champapura was the capital of Champa. It is already known that Champapur was the birth place of 12th Tirthankara Vasupujyaji. Champa was touching the frontier of Funan (Kashyapdvipa) and the people of both countries were of the same racial denomination. In the beginning Champa had four independent states all situated on the coast, and these were Vinaya (modern Vinh,), Indrapura (modern Hue), Vijaya (modern Pinh-Dinh) and Panduranga (modern Phan-rang). The modern city Ho-Chi-Minh or Saigon was ancient town of Hastina- nagara but it was in Kashyapdvipa. The bay of Along has rock islands of fantastic shapes. It had been notorious as they were smugglers and procurers of girls. Old women lured the girls away and delivered them somewhere in the bay to Chinese junks who sold them in the open market in farther east. It may be mentioned here that the famous story of Sati Chandana who lately became the disciple of Lord Mahavira, had been sold to a one rich person in an open market. [7]

The people of Champa were called Chams. Images of Tirthankaras of 1st century AD have been discovered in Champa. 'A sanskrit inscription written in the script of 2nd century AD found near Nah Trang in the Kanh Hoa province of Vietnam evinces that there was a Hindu King named Mara had achieved his first victory over Chinese forces in 2nd century AD. Another inscription of 400 AD names King Dharma-Maharaja Shri Bhadravarmana. He

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erected a Shiva temple (Jain temple) of Bhadreshwara Swami which became the national shrine of Champa. On the death of his son, the throne was occupied by Gangraja who retired by abdication and went away to India to spend the rest of his remaining years of life at the bank of sacred Ganga'. After Gangraja, inscriptions have mentioned several names of kings- Manoratha Varmana, Rudra Varmana, Shambu Varmana, Kandarpa Varmana and Prakasha Dharma. Jagdharma, a son of Shambhu Varmana married Sharvani the daughter of King Ishanavarmana of Kambuja.

At the end of 7th century AD Champa was raided by Shailendras of Yavadvipa. In 1177 AD the Cham army killed Tribhuvan Adityavarman of Kambuja, burnt the city and did not even spare the world famous Vardhaman temple (whereas it is called by Buddhists as Vishnu temple) of Angkorvat, which took about 40 years to be completed. It was so badly damaged that after its active life of 24 years, it could never be revived for worship'. A full size statue of Vardhaman, made of solid gold and studded with gems of seven kinds in a way that no vacant space was left out, was also plundered by the Cham army. The statue was never heard of since then. It is believed that that the same was broken to pieces to convert it into cash. In 1180 AD Jayaverman VII freed his country from Chams. Champa retained its existence till the 15th century AD. Jainism remained the state religion and Sanskrit remained the official written language till the last.

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9. MYANMAR (BURMA)

Burma was a gift of two rivers Chindwin and Irrawaddy. In the earliest times, around 1000 BC Burma was called as Brahmadesha. Its major and important areas were : Shri Khyetra, Kulashtana, Maurya, Ramannadesha, Tamla. Champapura, Santabhya, Utkalpa, Jyoṭinagara, Dharmavati, Kshyenavati and Vaishali.

Presently Ayerawaddy division is a very big province of Myanmar. See Fig.30. According to Tilloyapannati Ayerawat Khyetrą is supoposed to be one of the seven parts of Jumbudvipa.

Shri Khyetra

The kingdom of Shri Khyetra was situated in upper Burma and its main city was Hastinapur. According to one inscription of 416 AD which was discovered by a German traveller Fuherer in 1894, Hastinapur was founded immediately after Mahabharata in 923 BC.[7]. After a lapse of time the capital of Shri Khyertra shifted to two new places consequitively namely, Bhumavati and then to Bhukam after which a new kingdom named Pagan (Bagan) came into existence. A prince named Dasharatha from Ganga valley became the king of Bhumavati in 108 AD.

The ruling dynasty of Hastinapur had a great love for their people and called them Priya (dear). The Chinese chronicle called them Piao or Pyu. The whole region fom Sri Khyetra upto Pagan was named Brahmadesha. Pyu inscriptions were all in Sanskrit. Pyu cremated their dead. Tang dynasty, according to Chinese chronicle, refer Hamza as the principle city of Pyu. Hamza museum is very famous for housing many Jaina statues , See Figs. 36, 37. Pyu king had 18 states under his control. Another king

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Abhiraja of Shakya clan founded the kingdom of Sankisa. [7]. The shakyas ruled for 31 generations, when they were attacked by Khyatriyas of Ganga valley and their new capital was identified as Prome.

Pallandu

The original name Pallandu was changed to Barakura and then to Rakhana (Rakhama) which Europeans called it Arkan. Its capital Dharmavati was founded in 146 AD by a king Chandrasurya and remained in existence till 780 AD. [7]. The name of this kingdom was replaced by Vaishali. A huge temple bell found in ruins inscribed the name of Ananda Chandra, its donor.

Maurya

Brihadratha was the last ruler of Mauryan dynasty. He was killed by his rebel, the commander-in-chief, Pushyamitra. The Mauryan family fled to modern district of upper Chindwin and the place of their settlement was called Maurya.

Ramannadesha

The kalinga emigrants founded the kingdom of Ramannadesha which was part of Suvarnabhumi as it was confirmed by an inscription of King Dharmavati of 1476 AD. Finally, the name Ramannadesha was changed to Hansavati, now represented by Modern Pegu.

Vaishali (Wethali)

Almost 10 kms north of Mrauk U are the remains of Wethali. Wethali kingdom was founded in AD 327 by the king Mahataing Chandra. Archeologists believe that the kingdom lasted until 8th century. AD

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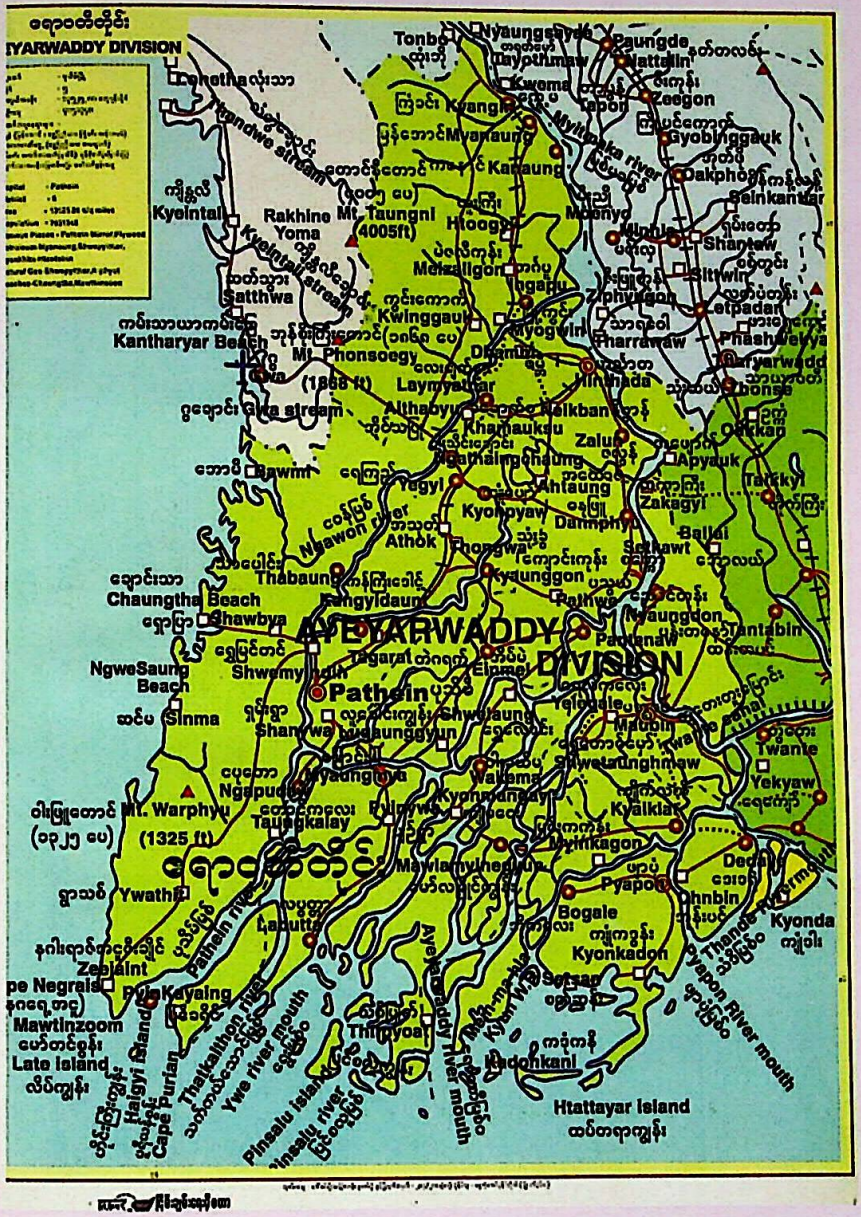

Fig. 30 : Ayerawaddy division of Myanmar

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Fig. 31 : King's palace at Mandalaya

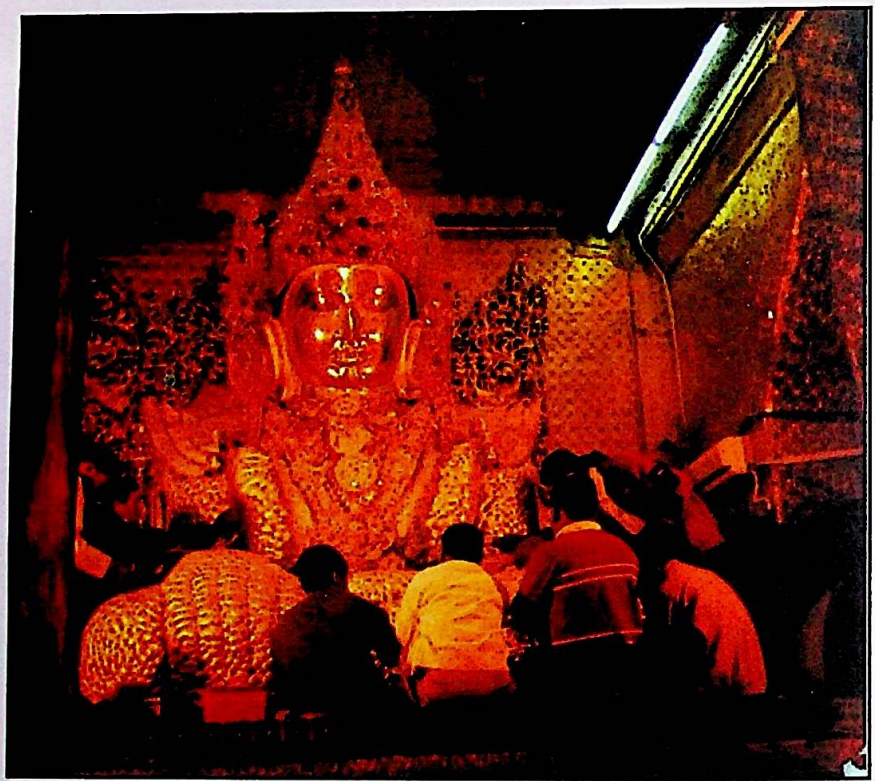

Fig. 32 : Statue of Mahamuni

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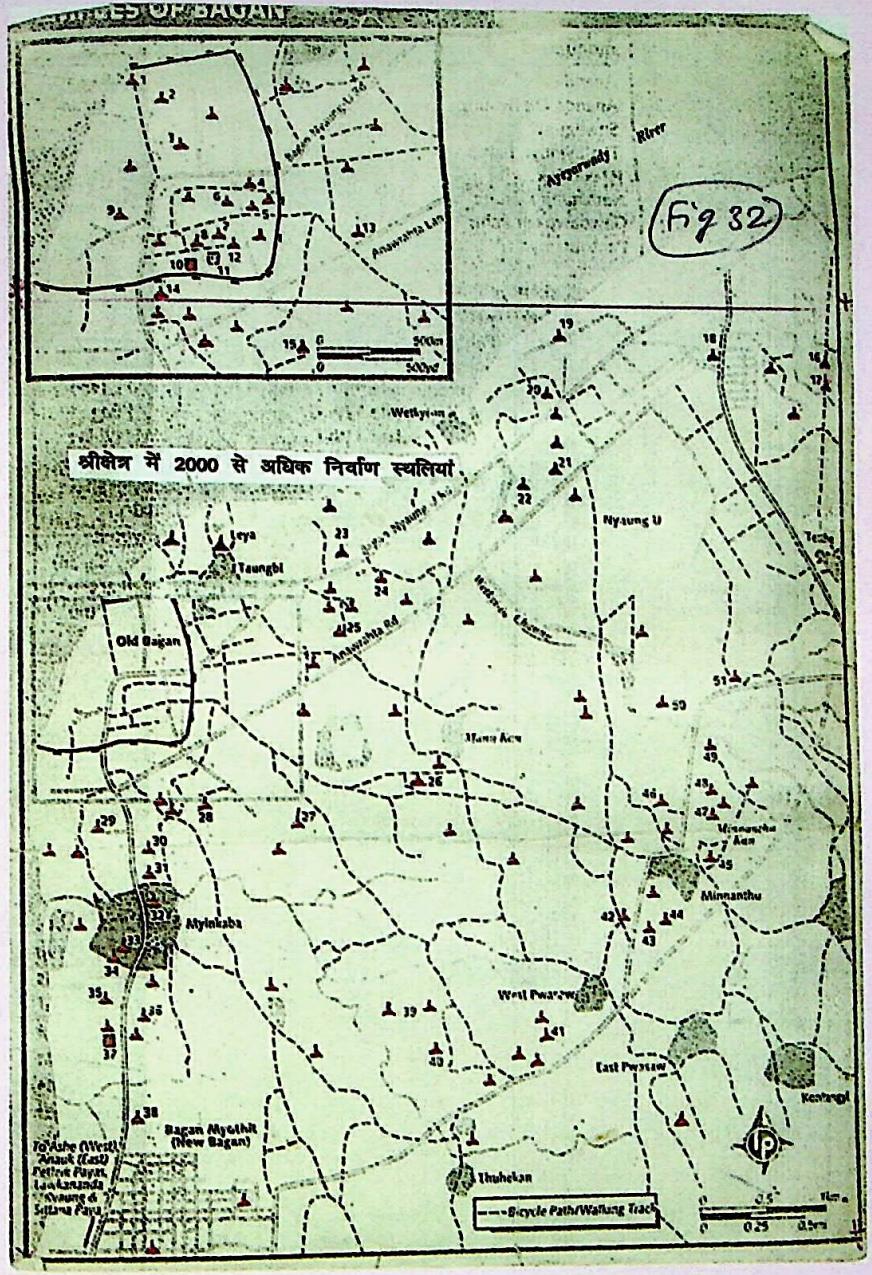

Fig. 33 : Ancient monuments at Bagan

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Fig. 34 : Nirvana place of saints at Bagan

Fig. 35 : Stupas at Chause Hill

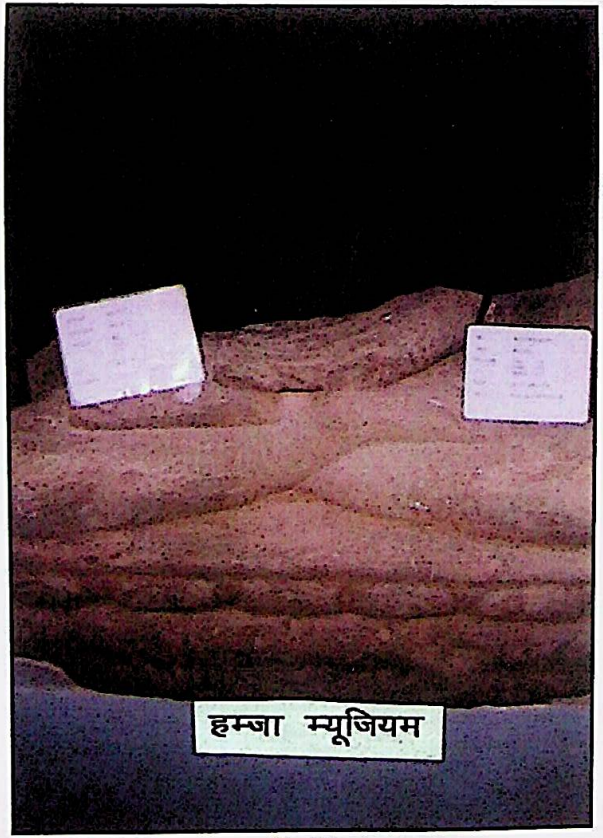

Fig. 36

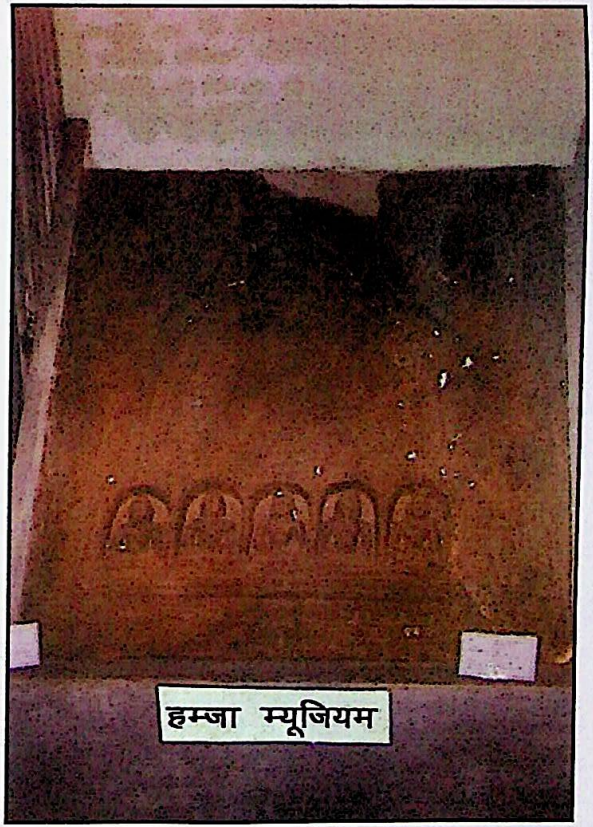

Fig.37

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Fig.39 : Statue at Bagan museum

Fig. 38 : Statue at Bagan museum

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Fig. 40 : Statue at Bagan museum

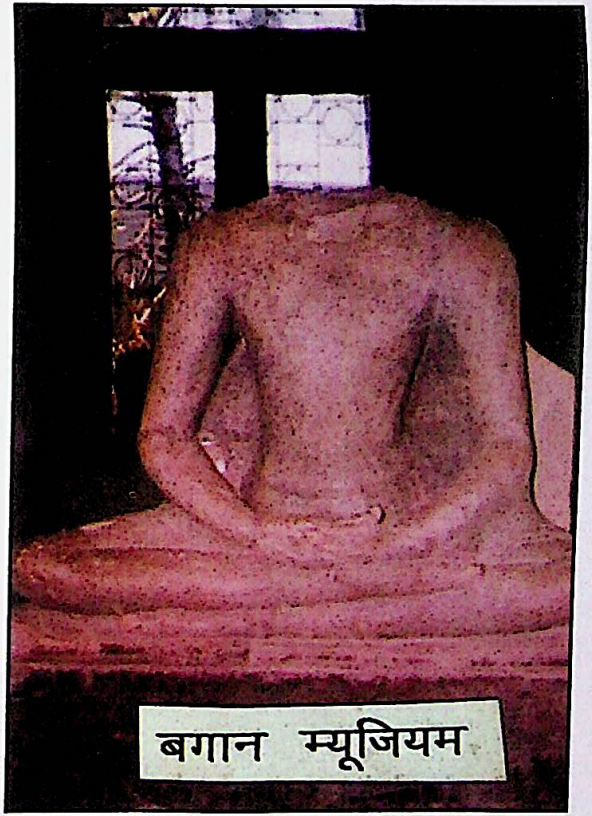

Fig. 41 : Statue at Bagan museum

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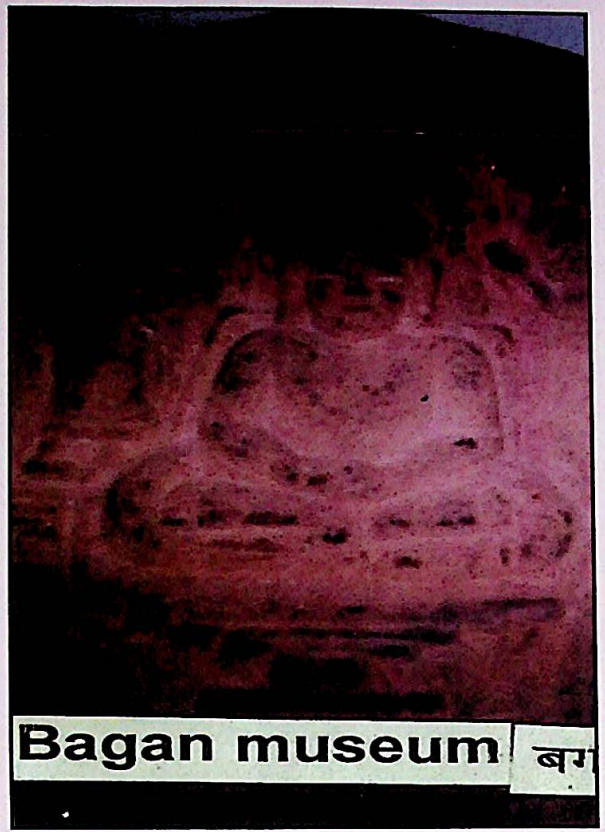

Fig. 42 : Statue at Bagan museum

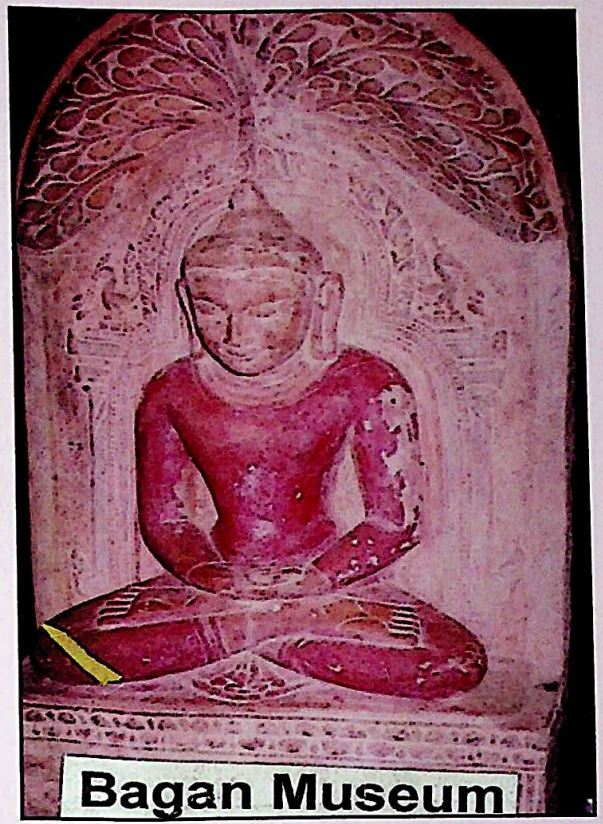

Fig. 43

CC0.In Public Domain. Jaina Archaeology Outside India
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Mandalaya

Mandalaya is the second largest city in Myanmar, lies in the heartland of Myanmar and is about 690 km north of Yangoon; Today Mandalaya neighbours the mountain regions of the Shan and kachin people, See Fig. 31 which is the old palace of Mandalaya. Myanmar was the gateway to the north, and ultimately to China. About 60% of the monks reside in the Mandalaya area . The area around Mandalaya has a number of attractions, namely, ancient city of Amarapura, Sagaing, Inwa, Mingun.

Mahamuni Paya

Mahamuni paya (Pagoda) also known as Payagyi (big paya). The Mahamuni Paya, 40 kms north of Mrauk U and 10 kms east of the farm town of Kyanktaw sits at the north-eastern corner of old Dhanyawady city site. This was the original site for Mandalaya statue, a huge and very old bronze image. The Mahamuni statue, (Fig.32) which is supposed to be transported to this place from Mrauk U (Arkan) in 1784 The centerpiece of the shrine is the highly venerated Mahamuni image. In my view this statue must be of Lord Mahavira.

Ancient cities of Burma:

The four ancient cities : Amarapura, Inwa/Ava, Sagaing, and Mingun enjoyed as the capitals of Mandalaya at different times.

Amarapura: It is 11 kms from Mandalaya city. Amarapura means the city of immortals. It was a place from where many jaina munis achieved salvation (Nirvana). It remained capital from 1783 to 1823 and from 1841 to 1857.

Inwa. From 1364 Inwa was the capital of Burmese kingdom for nearly 400 years until the shift made to Amarapura in 1841. The classical Pali name of the city was Ratnapura (City of gems).

Sagaing: Sagaing became the capital of an independent Shan kingdom around 1315, after the fall of Bagan. Before 1364,

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Sagaing was the capital of central Bamar kingdom. But, after Sagaing fell to Shan, the capital was Shifted to Inwa. On a mountain hill in Sagaing, many tens of stupas (Shikharas) are situated. (See Fig. 35) According to Tilloy pannatti, there are 5 Ayerawat regions which contain tens of stupas mostly covered with golden foils.

Moniwa: There is a magnificent Mt. Meru type of structure. From the outside the central stupa resembles the Borobudur of Indonesia, surrounded by around 845 small stupas. The images of deities found here were reported to be 582,357 [34].

HPO-WIN DAUNG CAVES: The hills have probably been occupied since the dawn of human habitation in Myanmar. The caves contain statues whose number is said to be over 400,000. At both the places i.e. in Moniwa and here the festival season happens to be between Dussera and Diwali season.

Muni Kalakacharya in Suvarnabhumi:

The places from South Burma upto Malaya and Sumatra was called Suvarnabhumi. See Map. 1 [33] which includes Bankam or Bay of Banka.

The peninsula of Banka was a general earth route between Malaya and Java. An Indian Muni named Kalakacahrya along with his disciples travelled to these places and worked to spread Jainism.

Muni Kalakacharya was not an ordinary Saint, he was also a prophetic,and great scholar of Astrology. The Indian astrological advancement owe entirely to him. From the stories run about him, he was a son of King and queen Vayar Singh & Sur sundari of Dharavas. He had gone to mid-east countries and brought Ramal Knowledge from there. However, a scholar named Bhogasar Gani has mentioned about this knowledge in a Ramal Granatha written in Sanskrit language. He travelled rom Burma upto South China. Dr. RC Majumdar has mentioned in a book from Anam Champa that a brahaman Named Khaoodel, from western India went there.

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Dr Umakant Shah has also mentioned, that Kalakacharya went upto regions of Gulf of Banka, near Sumatra.

Bagan region:

Bagan sits on the eastern bank of a deep bend of Irrawaddy river. Bagan (Sri Kshyetra) is one of the most religious sites of archeological importance in Myanmar. Across 40 sq.Km of country stretching from Irrawaddy river stand thousands of stupas and temples in every direction. In 1287, the city was devastated by Kublai Khan and was never rebuilt

The name Bagan derived from Pyugan, a name first written down by Annamese (Vietenamese) in the mid 11 th century as Pukan. Bagan's prime began with the Bamar King Anawaratha or Aniruddha (1044-1077) ascent to the throne in 1044 AD as the founder of Burma. In 1975 Bagan was shaken by a powerful earthquake at 6.5 Richter scale.

Classifying the ancient monuments of Bagan, the official count of the archeological sites was 4446 (See Fig. 33) by the end of 13th century. In an earthquake of 6.5 Richter scale in 1975 around 2000 such sites were destroyed. (See Fig. 34). No thorough archeological study of Bagan could be carried out, since the Burmese Government could allow only the restoration work and not any excavation . Perhaps the Government fears of any earlier connection with Jainism may be revealed or related traditions. Bagan Museum is flooded with Jaina statues. See Figs. 38 to 43.

Mt Popa around Bagan was described as Mt. Olympus of Myanmar and was considered most powerful Nat. Before King Anawaratha' time thousands of animals were sacrificed to the Nat deities during festivals. But this practice was stopped by the king Anawaratha. This and other rituals are enough proofs that the king followed Jaina religion. There were two prominent nations in Burma; Mons and Pyu (see Map 1 [33]. The Mons were culturally advanced but were divided into rival centers of power [7], one

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based on Pegu and the other on Thaton.

The Pyus:

The first historically significant ethnic people in Burma were Pyus who probably migrated from South-west China. They were known in China under the Tang Dynasty. In the Tang annals (Covering AD 609-918) Burma was described as containing 18 states and 9 walled towns, which belonged to Pyu. Sri Khyetra was the capital city of Pyu, which was center of Pyu culture [12]. The Pyus followed Jainism (whereas Sardesai mentions as Hinduism) and believed in principle of non-violence (peace loving) to a fault. They spurned the use of silk because the process of its manufacturing involved the killing of silk worms. Outside the royal palace at Prome a 100 ft huge statue of a white elephant served as a fountain of justice. It was worshipped by the devout. Even the king himself bowed down before the elephant, in case of public misfortune happened. Prome was called a holy city. The city, besides the main gate, had 32 small gates, 32 moats, four cornered towers etc.

Among the contributions of the pyus was the Vikram Era (named after the Pyu Vikram Dynasty) beginning in 638 AD which spread in Thailand, and Cambodia. Characteristic of Pyu architecture is employing of shikharas on the temples. Shikharas consisted of a structure with an inner hollow chamber supporting a round conic super structure. The shikharas over the temples are a symbolic expression in architecture of the soul's upward urge from the earth to the divine.

The Mons: The Mons settled in Siam and in lower Burma (See Map 1)and called themselves Rmen. From its mediaeval form Rmen comes Ramanna and the Ramannadesha given by Arab geographers to the country of Mons. The Mons lived in Kyaukse plain in centrel Burma. Mons came to know about the Indian culture through the Indian traders. In the 3rd century BC. Ashoka sent the missionaries to Burma for propagating Buddhist faith.

Emperor Ashoka was the grand son of Chandra Gupt Maurya and Samprati was grand son of Ashoka. Before adopting Buddhism

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Ashoka was a follower of Jain religion. Its authentic proof is that in his iscriptions there is no clear cut mention of him being the follower of Buddhism.

Mr.J.S.R. Furlong [36] mentions 'So slight difference between Jainism and Buddhism that he did not think it necessary to make public profession of Buddhism till about (247 BC) so that nearly, if not all, his rock inscriptions are really those of a jain soverign. The Mon kings ruled from their three capitals in lower Burma, namely Thaton, Martaban, and Pegu.

Anawaratha was a first Burmese king. He signed himself with a Sanskrit named 'Aniruddha' (the resistless). He came across a wandering monk Shin Arhan (Venerable Arhat) an elderly monk of high standing. The king's works of public utility included construction of dams, reservoirs, canals etc within a period of about 33 years. King Anawaratha built Ananda temple and started the construction of Shwezigon in 1054 but lateron it was completed by his successor Kyanzitths. Anawaratha's end came unexpectedly. He was gorged to death by a wild buffalo while hunting it from the back of an elephant. He died at the age of 75. Following Anawaratha's death in 1077 Shin Arhan continued to be the chief spiritual counsel to Anawaratha and his successor, Kyanzittha. The Mon script carried Burma's trade with the Jainas. Pyu & Mons could be identified as the modern Swetambaras and Digambara communities. The changes in the idol making and in paintings had already been started in the Pyu which was according to swetamber concepts. i.e the deity statues were adorned with ornaments and even the standing postures were decorated with kingly dresses. Later on, the same very idols were adopted by Buddhists and were called as Buddha statues.

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10. Mexico (Maya civilization)

In the Yucatan peninsula of Mexico and in Gautemala, See Fig 50 the mysterious temples and pyramids are not only the big attraction for the people but also one of the wonders. The Maya civilization came into existence around 2600 yrs before Christian era, at a time when Europe was still in the dark era and till 250 AD it was at its peak. In that period the Mayan people developed the art of writing, increased the knowledge of mathematics and also developed the modern calendar. In spite of the absence of manufacturing tools etc they established cities applying proper knowledge of architecture.

According to Jaina literature, Mayan people belonged to Vidhyadhar dynasty and they lived in different parts of the world. Baron Humbolt had discovered remains of Indian civilization in American archeology. By seeing a statue of Quetzel Kotrale in Mexico, one finds a very much similarity with Lord Rishabh statue, since Quetzel statue had long hairs spread on its shoulders. Quetzel kotral was one of the ancient Angel. He was supposed to be a messenger of peace. He never liked killing of animals or of human beings.

It has been found during the modern research that there were three types of civilizations in ancient America namely Maya, Inca and Aztec. Chichen, Tikal, Tulum Palenque, Itza Copen and Exmal represent the remains of this civilization. Mayan people were good agriculturist, underground pools have been found also which were called cenotes. In such cenotes hundreds of human skeletons have been found. Probably human sacrifice was an usual practice. Usually the captives would be ritually bled, tortured and decapitated.

The Mayans dominated southern Mexico and parts of Central

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America for some 1500 years, building advanced civilization until the Spanish conquered them 500 years ago. Cruelties done by Spanish soldiers against the Mayans (Indians), shocked the priests who accompanied the Spanish army, sent a message to the crown.

Tying them to stakes, cutting the breasts of many women and decapitating hands, noses and ears off the men and then throwing the women in the lakes to drown merely to amuse them were some of the ill practices. The Indians fled from all this and did not use their cops against the invading army and many died of hunger. Millions of Mayan Indians still live in this region. In spite of this the Mayan inhabitants never united against them [35]. Brutality forced conversion to Christianity, which was a mandatory tribute and service to foreign masters. Around 100 AD the decline of Mayan civilization started.

My view is that these pyramids were jain temples since their art and style is similar to the temples found in Angkor of Cambodia. It is believed that Mayan rulers used to punish all the family members even if only one in their family committed an offence. The gruesome tradition could not be appreciated by local people, hence, they allowed easily the ransacking of the cities and culture at the hands of the invaders.

There are tens of such pyramids situated all along the coastal side of the Yucatan peninsula. At most of these places there is at least one cenote (a well) which is an essential requirement for Jaina way of worshipping i.e for head anointing etc. Archeologist William Saturno of the University of New Hampshire first discovered the sacred Murals in San Bartolon in 2001. The wall paintings prove that the ancient Mayans were known for their prowess in astronomy and mathematics. The pictures depict the birth of the cosmos and the divine right of a king. An archeologist Arthur Demarest from Van-der-bilt University, along with Thomas Barrientos from the University dad del Valle in Gautemala discovered a palace, found in an overgrown patch of Gautemalan rainforest which assumed to be 1300 years old. It has 170 rooms

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11 courtyards. The palace which sits in the center of an ancient city named Cancun ('place of serpents) measures 270,000 sq.ft and dates back to the 8th century. (Fig. 50)

CANCUN:

Cancun is the most famous tourist place of Mexico. This place is warm throughout the year and is very attractive for pleasant oceanic winds and at the same time very popular for observing sunset scenes. It is also famous for Divers, Boatmen and for holding international seminars and get-togethers. After going through the articles and photographs of pyramids situated all around the Yucatan peninsula published in National Geographic magazines [35, 36, 37], specially in the issue of April 1986. I felt that these pyramids must have an influence of Jainism. Since in Jainism the pyramids are constructed for celebrating the five Kalyanakas (ceremonies) of Tirthankaras e.g. Soul entering into mother's womb, Birth, Renunciation, achieving keval gnan (Infinite knowledge)and finally Nirvana. Hence I visited Chicen-Itza in the year 2000 AD to witness this.

Chichen-Itza:

Chicehn Itza (See Fig. 44) reveals its heritage of conquest in Toltec structure and earlier Maya buildings. An ancient observatory shows the knowledge of astronomy, window like openings in the tower align with the sunset at spring and autumn equinoxes. The buildings of Chichen Itza are the representative of Toltec's regional style. Although there are around 4 pyramids but it is the highest and most well preserved. On all the four sides of this structure there are four stairs which is a typical construction of panduk shilas (for celebrating kalyanakas). Most important of these kalyanakas is the Head anointing ceremony of the Tirthankara child. Four types of male and female angels, four types of Grahasthas (household people)e.g. Ladies, Gents,(Male and Female), saints go on to the top of the pyramids. At a height of about 120 ft. there is a temple room. (Of course, there is no statue at present). This room is surrounded by a gallery for making a

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Fig. 44 : Chichen-Itza

Fig. 45 : Another pyramid at Chichen-Itza

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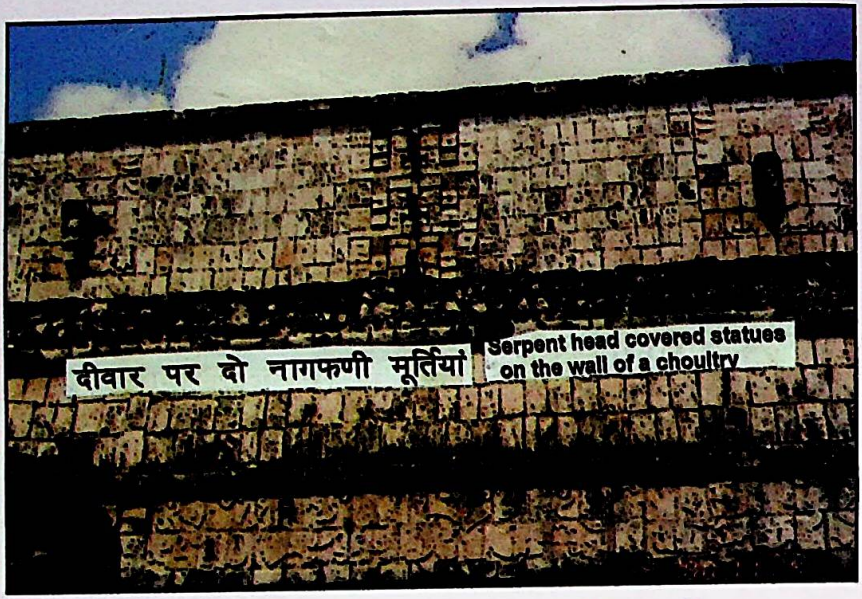

Fig. 46 : Two serpenthooded statues on the wall of one pyramid

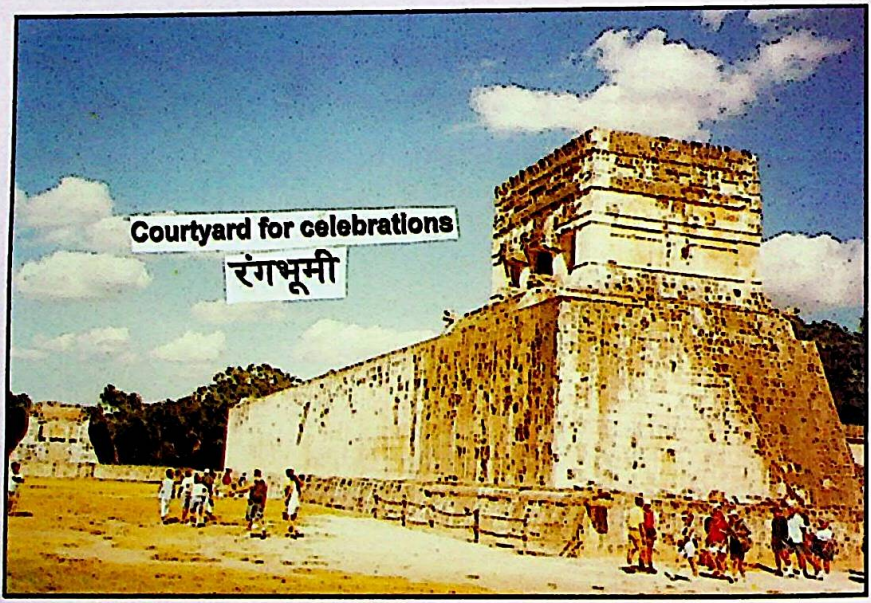

Fig. 47 : Arena for gatherings and celebrations

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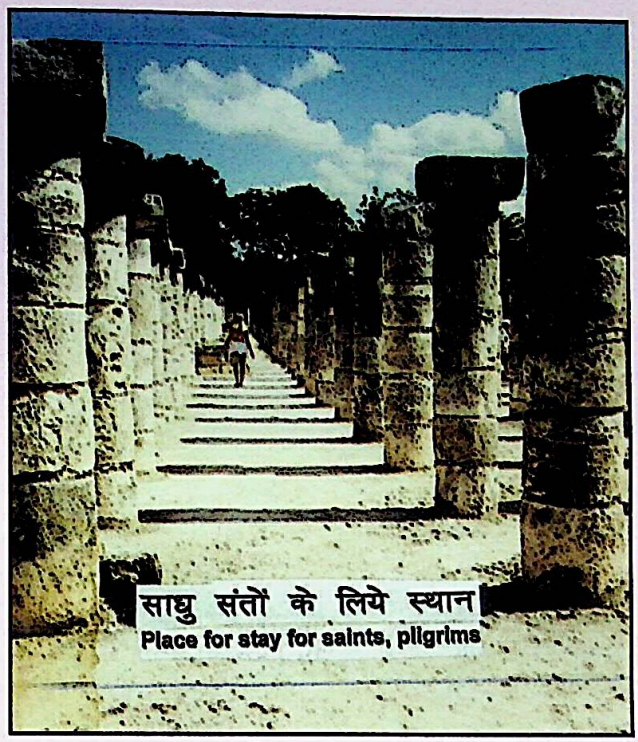

Fig. 48 : Monastry

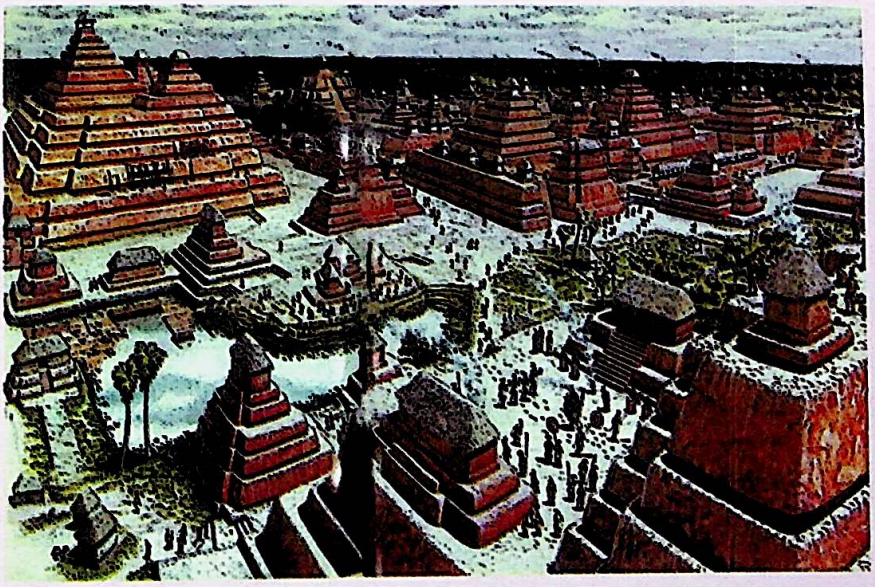

Fig. 49 : Pyramids of El-Mirador

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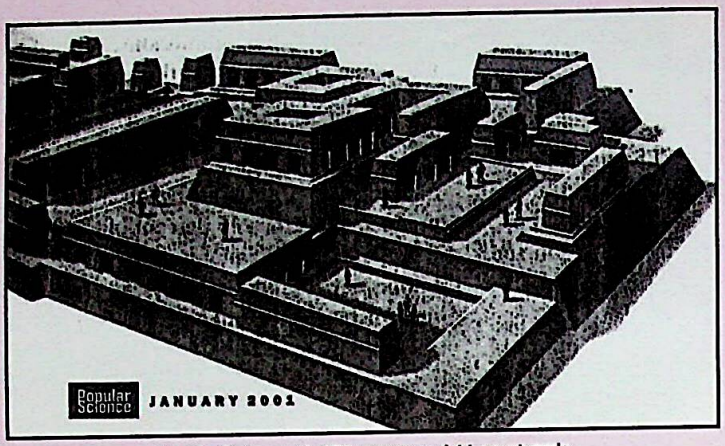

Fig.50 : Palace with 170 rooms and 11 courtyards

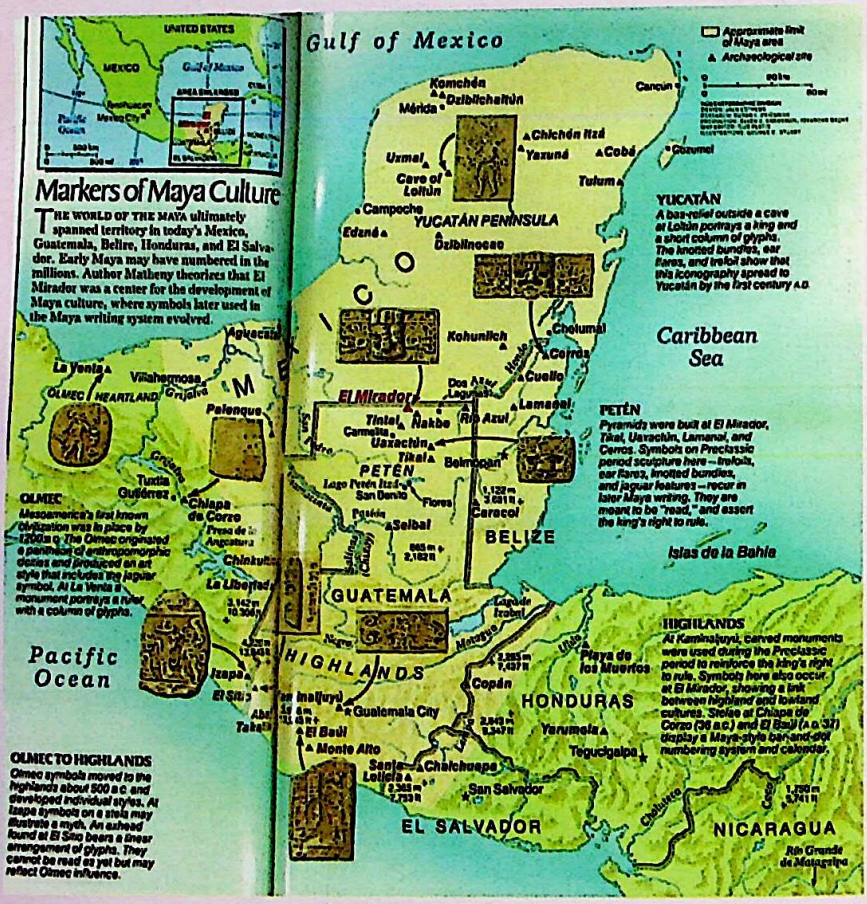
Markers of Maya Culture
THE WORLD OF THE MAYA ultimately spanned territory in today's Mexico, Guatemala, Belize, Honduras, and El Salvador. Early Maya may have numbered in the millions. Author Matheny theorizes that El Mirador was a center for the development of Maya culture, where symbols later used in the Maya writing system evolved.
OLMEC
Mesoamerica's first known civilization was in place by 1200 B.C. The Olmec organized a pantheon of anthropomorphic deities and produced an art style that includes the jaguar symbol. At La Venta a monument portrays a ruler with a column of glyphs.
OLMEC TO HIGHLANDS
Olmec symbols moved to the highlands about 900 B.C. and developed individual styles. At Izapa symbols on a stela may illustrate a myth. An axhead found at El Sitio bears a linear arrangement of glyphs. They cannot be read as yet but may reflect Olmec influence.
Gulf of Mexico
Caribbean Sea
Pacific Ocean
YUCATÁN PENINSULA
PETÉN
Pyramids were built at El Mirador, Tikal, Uaxactún, Lamanai, and Cerros. Symbols on Preclassic period sculpture here—trefoils, ear flares, knotted bundles, and jaguar features—recur in later Maya writing. They are meant to be "read," and assert the king's right to rule.
YUCATÁN
A bas-relief outside a cave at Loltún portrays a king and a short column of glyphs. The knotted bundles, ear flares, and trefoil show that this iconography spread to Yucatán by the first century A.D.
HIGHLANDS
At Kaminaljuyú, carved monuments were used during the Preclassic period to reinforce the king's right to rule. Symbols here also occur at El Mirador, showing a link between highland and lowland cultures. Stelae at Chiapa de Corzo (36 B.C.) and El Baúl (A.D. 37) display a Maya-style bar-and-dot numbering system and calendar.
Islas de la Bahía
Mexico City
Palenque
La Venta
Tikal
Uaxactún
Nakbe
El Mirador
Río Azul
Calakmul
Cobá
Chichén Itzá
Uxmal
Mérida
Cancún
Cozumel
Tulum
Campeche
Edzná
Dzibilnocac
Kohunlich
Cerros
Cuello
Lamanai
Belmopan
Caracol
Flores
Lago Petén Itzá
Seibal
Aguacatal
Tuxtla Gutiérrez
Chiapa de Corzo
Chinkultic
La Libertad
Izapa
El Sitio
Kaminaljuyú
Guatemala City
El Baúl
Monte Alto
Abaj Takalik
Copán
Yarumela
Tegucigalpa
Playa de los Muertos
Chalchuapa
San Salvador
Santa Leticia
BELIZE
GUATEMALA
HONDURAS
EL SALVADOR
NICARAGUA
Río Grande de Matagalpa
Approximate limit of Maya area
Archaeological site

Fig.51 : Ycatan peninsula

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parikrama (going round).

There are two more pyramids of decreasing heights (Fig. 45, 46). On one of the walls of the second pyramid (Fig. 46) one finds two serpent hooded statues which is the only proof of these being the Jaina monuments.

Fig. 47 depicts an arena where big gatherings used to take place . Fig. 48 shows there was a monastry for staying of saints.

Needless to mention that the Jaina saints had been good at mathematics and astronomy. Whereas, this place was very famous for its observatory. Heads of statues made on the basis of Olemec style have been found in Veeracruz and Tabascus which were sculpted between 1200 to 900 BC. One Head is about 11 ft high. Archeologists believe that these heads are the representatives of the old rulers of this place. The photographs of these heads looked like the heads found in the Bayon temple of Angkorthom of Cambodia. Other statues found here are in padmasan postures with the face looking in front.

A historian named Stefan found a statue in padmasan posture seated on a throne in a palace of Palanque in Ucatan which had two lions on either side of the statue. Certainly this statue must have been of Lord Mahavira.

Mexico Pyramid: (Pyramid of the moon) [38]

It is a major tourist site, it lies about 56 kms north-east of Mexico city. The pyramid of the moon was significant to the builders as a site for celebrating state power through ceremony and sacrifices. The Ajtecs named it 'The place where men become gods' believing that it was a divine site.

The Ajtecs came across Teotihuacan's towering stone pyramid in about 1500 AD centuries after the city was torched and abandoned [38]. The decapitated bodies found at the site of excavation prove that the ceremony created horrible scenes of bloodshed with sacrificed people and animals, said one of the scientist. Sabino Sugiyamo, The city-state collapsed around 700 AD, an event as mysterious as its formation.

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11. Gautemala

Gautemala's Peten region is the heartland of ancient Maya.[39]. Peten 'Island' is a 14,000 sq miles sweep of uneven tropical forest and savanna covering the one third of nothern Gautemala. Maya civilization flickered into being in the first millennium BC shone brilliantly between 300 BC and AD 900 and then disappeared in what is called the classic Maya collapse. El-Mirador and Nakabe have largest temples.

El-Mirador was a seat of Maya's political and economic power in the Peten. El-mirador controlled trade network extending to Yucatan peninsula and south. (See fig. 51). Fig. 52 depicts pava temple in the El-mirador campus This very name is connected with pava temple , the nirvana place of Lord Mahavira in Bihar which is an another proof that the pyramids in the Yucatan peninsula were influenced by Jainism.

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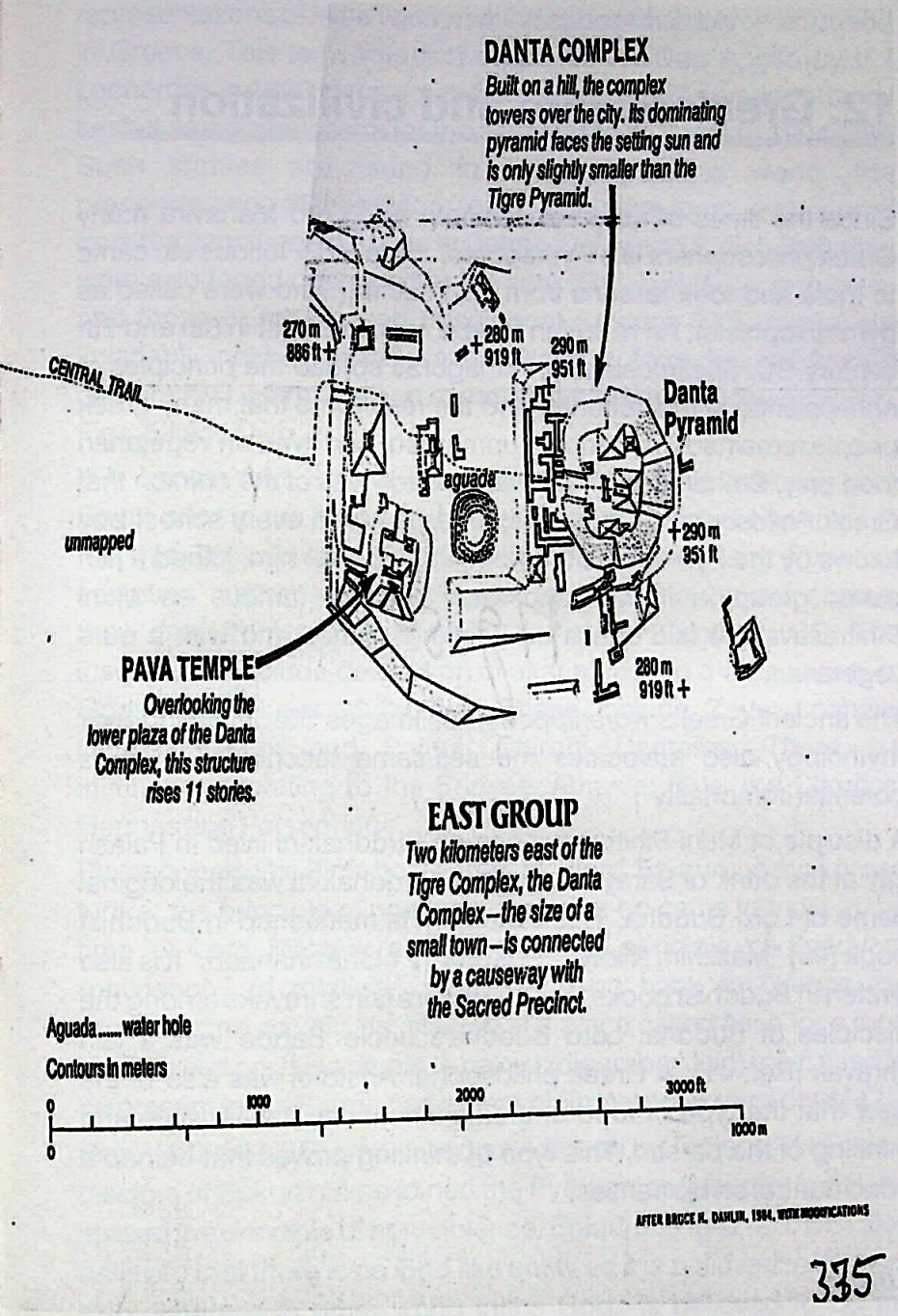
DANTA COMPLEX
Built on a hill, the complex towers over the city. Its dominating pyramid faces the setting sun and is only slightly smaller than the Tigre Pyramid.
270 m 886 ft +
280 m 919 ft
290 m 951 ft
CENTRAL TRAIL
Danta Pyramid
aguada
unmapped
+290 m 351 ft
PAVA TEMPLE
Overlooking the lower plaza of the Danta Complex, this structure rises 11 stories.
280 m 919 ft +
EAST GROUP
Two kilometers east of the Tigre Complex, the Danta Complex—the size of a small town—is connected by a causeway with the Sacred Precinct.
Aguada..... water hole
Contours in meters
0
1000
2000
3000 ft
1000 m
0
AFTER BRUCE H. DAHLIN, 1984, WITH MODIFICATIONS

335

Fig. 51 : Pava temple at El-Mirador campus

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12. Greek culture and civilization

Since the times of Lord Parshvanath and Lord Mahavira many Greek philosophers like Pythagoras, Pirra-Ho, Plotinus etc came to India and took lessons from Jain saints (who were called as gymnosophists). An historian Strebo mentions that in 6th and 7th century BC, Shailmosis and Pythagoras spread the principles of non-violence in their country and the result was that many greek people remained Brhmachari (unmarried) and lived on vegetarian food only. Brahamachari Sheetal Prasadji was of the opinion that Greek Philosopher Pythagoras, a name which every school boy knows by the Pythagoras theorem, known after him, joined a jain saints group in india and later became famous as Muni Pihitrasava. He laid stress on keeping silence and was a pure vegetarian.

The ancient Greeks worshipped nude images like Jains and their mythology also advocates the self-same teachings of soul's potential immortality

A disciple of Muni Pihitrasava named Buddhakirti lived in Palash city at the bank of Sarayu river. Muni Buddhakirti was the original name of Lord Buddha. This statement is mentioned in Buddhist book [40] "Mazzhim Nikaya" Chapter 12 Mahasihanaad." It is also written in Buddhist books that there were jain shravaks among the disciples of Buddha. Lord Buddha's uncle 'Bappa' was a jain shravak.(Ref: 41). A Greek philosopher Aristotel was also of the view that the type of food one eats influences the life style and thinking of the person, This type of thinking proves that he had a good control on his senses.

Kouros

A Kouros (Plural Kouroi) is the modern term given to those

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representations of Male youths which appear in the Archaic period in Greece. This term was first proposed for God Apollo by V. I Leonardos in 1895 to the youth from Keratea [87] and adopted by Lechat as a generic term for the standing male figure in 1904 [88]. Such statues are found in Greek speaking world, the preponderance of these were found with more than one hundred from the sanctuary of Apollo at Delphi, Delos and Ptoion [89], they were also found dedicated at the sanctuaries of Hera, at Samos, and those of Athena and Poseidonat Sounion [90]. Kuoroi are invariably naked, beardless and take a formulaic advancing posture [91]. Harmony and expressive pattern were the goal. See Figs. 52 A to C.

It is known that Greeks had longstanding trade relations with Egypt prior to the founding of the Greek entrepot of Naukratis in the mid-7th centuary [92] Greeks could have learnt Egyptian sculpting methods. Archeological remains though are sparse, they date from transition from 9th to 8th Centuary BC. The inscriptions include dedication of altar stones to a wide variety of Gods from Greek Mythology. These include Zeus, Lochaia, Damia, Castor and Pollux, Chiron, Deuteros. There are inscriptions relating to the Erinyes, Athania, Biris, the Charites, Hermes and Persephone.

Philosophers like Pirra-ho, Diogenes, Plato, Epiqurous etc spread further the principle of non-violence. Pirra-ho came to India at the time of Lord Mahavir and studied the principle of Syadvad-(philosophy of relativity). After returning back to Greece, he practiced the ascetic life, staying at a place called Alice for a long time, based on Jaina rituals. A naked (digamber Jain) saint used to be present in the Burma parliament of Emperor Vikramadtya.[42]

Plato (427-347 BC) was called as Aflatoon by Indians. He was a disciple of Sukrat but he joined the Pythagoras group in India and spread the principle of non-violence. Epiqurous (342-270 BC) also believed that there is no God like entity as it is believed in Jainism also, whereas in other world faiths God is believed to be the

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controller of this earth. On the basis of Atomic theory he believed that the earth has neither the beginning nor any end.

We have already observed that jaina ascetics of pre-christian era led a very simple almost arduous life and usually avoided populous towns and villages. [43]. Appolo and Damas also came to India from Greece. When emperor Sikandar came to India he met some jain saints in Takshila (now in Pakistan). He took one Jain saint Named Kalyan Muni (Called as Kalanus in Greece) to preach Jain principles. A king Bhragukatchha sent a gift for the Roman emperor Agustus. A digamber saint named Shravanacharya accompanied the ambassador of Rome and went to Greece.

In this way we see that in the Greek culture the principles of non-violence and non-possession of wealth or any articles of luxury were strictly followed. In Greece there is a shrine of Shramancharya, the naked saint of Athens.

The later Greek historians, Megasthanese and others encountered such Shramanik ascetics in 4th century and later. Hence, it can be confidently mentioned that the historic ways formulator was Rishabha and Rishabha alone and no one else has been depicted in the seals.

Indo-greek rulers were influenced by Jaina religion . it is clear from a book named 'Milindpanha 108, that Yavan King Milind (Menander) with the 500 Greek followers met jaina saints and most of them had adopted jain religion. [52].

Exen civilization

A German scholar named Von-Kramer (49) has mentioned that existing Samania community in Central-east Asia were Shramans (Jains). Mr.G.F.Moor writes that in 1st century BC many jain and Buddhist saints were preaching principles of no-violence in eastern Iraq, Sham and Palestine. Innumberable naked jain saints were living in plains and on hills in western Asia, Egypt, Greece

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and Ethopia and were very famous for their renunciation and their deep philosophical knowledge. Major Gen.J.S.R Furlong [50] had discovered [36, p-20] some jain religious centers in the cities of Oksinia, Caspia , Bulkh and Samarkand where the principles of non-violence specially non-killing of animals was followed with respect. Mr.Furlong also mentions [50-p.14] 'The yatis or Jainsaints, who in man's erliest ages have on all lands separated themselves from the world and dwelt upon pious movements in lonely forests and mountains'.

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13. Sumer & Babilonian civilizations

The Sumerian civilization in central Asia has been found to be the oldest in the world. Archeologists and historians believe that the founders of Sumer civilization and culture migrated from east [47]

The Indian spiritual culture and the civilization went to Sumer and Egypt by the first quarter of the fourth millennium BC. The nudity, even when the cloth was available represents the remarkable historical reality of the spiritual culture and civilization. The nudity does not arise base passions but bestows upon the realizer supreme serenity, self control and dynamic peace.

Siva, Rishabha and nudity concept in Jainism:

Siva did not exist in the pre-aryan and the Aryan-vedic ages. Only Rudra is known to the Vedas. Siva is a later historical growth. Siva's stataues no-where have been shown wearing a head dress with two horns. The presence of the horn distinguishes Siva from Rishabha, who wears horns even according to Rigveda. The second distinguishing fearure of Siva and Rishabha is nakedness, Siva is nowhere depicted as naked.

The concept Sumer, could as well be the concept Pameru, signify the same connotation which through ages got corrupted as Pamir, the east of Pamir mountains lies Purva Videha identified with China. The law and rule of spirituality in the pre-historian- culture-world was essentially of one and the same contents, stronger in certain regions and weaker in others. Rishabha took the spiritual, culture, civilization way to China, West Asia, Egypt and the mediterranian by C.9000 BC

One German historian has proved that these people came from Saurashtra region (modern Gujrat in India), and they were of SU clan. SU people were the followers of Jain religion and belonged to Su-Kachha of Saurashtra, where the brother-in law of Lord Rishabh lived. Their sons Nemi and Vinami established the

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Vidhyadhar dynasty and they spread principles of non-violence as preached by Lord Rishabh. However, other Historians believe that the ancestors of Su-people came from Mohan-Jodaro and they were basically Dravidians. Anyway, whatever the case may be Dravidians were also the followers of Jainism. It is well known that out of Five Pandavas, who meditated on the Shatrunjaya hill three elder brothers attained nirvana from there.

Su people worshiped Meru temples and attached great importance to these. Hence, they named the place of their settlement as SUMER. They were pure vegetarians and gave sufficient protection to animals also. Such a description has been found in an inscription in Mesopotamia in 3500 BC Sumer people worshipped Lord Rishabh as God of agriculture.

They observed Poshadh Vrat (Fasting) which was called as Sabbath. Jain scriptures preach staying away from all types of violence and killings of living beings during the vrata periods. One of their religious books named Arahasham which means that it is a representative of 'Arhant' and Sham which means light. However, more exploration is needed for this statement.

The name of one saint from Babilonia was Urukjin and its religious book, as mentioned earlier, was called Arrahasham which is indicative of the influence of Jainism in these places. It seems that a King named Nabush-chad Nazzar (in Indian context he is named as Nemi Chand Nezar) came to India and visited Girnar mountain, a place where Lord Neminath attained salvation, and consequently ordered construction of Neminath temple. Such a description has been found in an inscription in Prabodhpattan in Saurashtra (Gujrat) which was translated by a historian Dr. Prannath as follows: 'A king of Revanagar, Nebushchad Nazzar, belonging to SU-clan, came to Dwarka of Yadawas and built a temple of Lord Nemi'. This period seems to be around 1140 BC [42A]. It is quite obvious that his preachings pertaining to non-violence had a great influence on the people of his place and finally the same was further spread by Saint Musa.

The Egyptian people were maintaining good relations with Sumer

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people and were very much impressed by the Sumerian culture and their traditions. As the ancestors of Sumer people were Indians so were the ancestors of Egyptians were also Indians. A Greek writer Herodotus has mentioned in one of his articles that many naked Jain saints (called Gymnosophist in Greek language)) from India were seen wandering in Abbisinia, Ethopia, and Egypt.

Lekhram in his book'Kulyat-i-Arya Musafir confirms that he saw images comparable to those in Girnar on a certain hill in Egypt. The Egyptians made nude images of their God Horus. **Rakastan:** The track of land down the Egypt was called Rakastan by the ancient Greeks which means the abode of Raksasas. These Raksasas are described as Vidyadharas in Jain puranas. In this present time this track of land is comprised of Sudan, Abyssmia & Ethiopia. [48]

A famous British archeologist, Sir Filanders Petris found some statues of Indian style during excavation in a city called Memphis, the ancient capital of Egypt, among which one statue was in padmasan posture, exactly similar to Jain idols. Hence , it is quite clear that Jain religion stressing the philosophy of non-violence was spread in Egypt.

The Jews were so much influenced by Jaina saints that a new community called Assili came into existence. The Assili people used to live in forests or on hills. They were vegetarian, opposed to the killing of animals, enjoyed helping the poor, oppressed and sick people. They did not keep any money with them. From such a community appeared Lord Christ who along with his followers also came to India and visited Jain saints in Taxila, after being convinced about the mysterious powers of Jaina saints in Greece etc. and studied the life lead by jain saints. When he went back to his place he started wandering naked and propagated non-killing, of animals, vegetarianism, loving even one's enemy etc. His followers even saw in him such a divine power that they called him as son of God. It may be mentioned here that naked Jain saints are called 'Laghunandan' meaning he is going to attain nirvana after this present life. However, Lord Christ faced so much opposition

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by the then rulers of his place and the general people that he was hanged on the lamp post. It may be observed that a cloth was spread on his body so that the obscenity of nakedness may be avoided. In my view this opposition of his being naked could only be the reason of his crucification, otherwise for a saint of his greatest caliber could not be any other reason of his hanging,

The relations between Iran and India were on very sound footing. There was a regular exchange of cultural activities between these two nations. Being neighbours, a trade link was setup. When the news of Lord Mahavira's attaining Omnipotence (Keval gnan) reached Iran, many Iranians came to India for Lord Mahavira's darshan. An Iranian prince, named Adrak, who happened to be a friend of Indian price Abhaya Kumar, son of Emperor Shrenik of Magadha also came to pay veneration to Mahavira and became a follower of jainism (77).

A famous Iranian saint Zoraster had already started opposing killing of animals. Shah of Iran had inscribed his orders to his public to follow non-killing of animals. Such an inscription can be found now in a place called Takhte Jamshed. In the middle centuries a group of jain philosophers went to Baghdad and they propagated the importance of Kindness to animals and fellow-beings, renunciation, non-attachment. A writer named Sujahat Nam-e-Nasir believed that a small community belonging to Islam was very much influenced by jaina religious principles. Hazrat Ali was an ancestor of people belonging to Alvia community who were vegetarian and kind hearted to animals. Indian scholars and jain saints were regularly invited in the darbar of Abbisi Khalifas. End result of this was that spiritualism and kindness to animals became a way of life in Iran.

The sufi saints were the outcome of believers of this philosophy. They also believed that as long as human senses are not in control, the peace and tranquility can not be established in the heart. The soul can be liberated from the body bondages only when the anger, deceit, pride are not destroyed with the help of non-attachment attitude with the worldly affairs..

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14. Persian Affinity of the Lichhhavis:

In 1908, a leading Indian historical journal published a paper entitled 'Persian affinity of the Licchavis" [51, 52]. It mentioned the ashtonishing findings about the native place of Lord Mahavira. The following were the far-reaching conclusions:

1. The Tibetans, as evidenced by numerous Tibetan historical works, were descended from the Li-tsa-byi or Licchavi tribe. If the Licchavis wer Persian, the long headed Tibetan ruling caste becomes an Iranian race.
2. The founder of Jainism, Mahavira was likewise a Licchavi, and hence an Iranian[1]. Consequently, Jainism is an Iranic religion, The Intrinsic anti-Brahamin and anti Sanskrit nature of Jainism, manifested through its denunciation of the Vedas and its patronage of the Ardhamagadhi language can be logically understood as a consequence of the Iranic origin of Mahavira.
3. The historical Nepali Licchavi ruling dynasty was consequently also of Irano-Aryan origin.

However, Mr.Vincent A. Smith tried to prove through his article [53] that Licchavis were Tibetan tribe which settled in the plains during pre-historic times. But this conclusion of his has been contradicted by Mr.Vidyabhushan (52) in his article mentioning that "Licchavis were a persian tribe, whose original home was at Busubis, which they left for India & Tibet in the 6th and 4th Century BC respectively."

According to Ptolemy [54], Arrian [55], Strabo [56], and other classical writers, Nisibis was most notable town in Aria to the south of the Caspian sea. Wilson [55] identifies it with the modern town of Nissa (off Herat) on the north of the Elburz Mountains between Asterabad and Meshed. Vines grew here abundantly and it is

1. Of course, this is a fundamentally wrong assumption that Mahavira was the founder of Jainism.

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traditionally known to have been the birth place of the wine-God Dionysos. M. de St. Martin [55] observes that Nisibis must have been of Median or Persian foundation, for its name is purely Iranian and figures in the cosmogenic geography of the Zend Avesta, and this observation tallies well with the account of Arrian who in his Indika [55] distinctly says that the Nysaioi (the inhabitants of Nysa or Nisibis) were not an Indian race. [67]

It seems that Cyrus, the King of Persia (559 BC-530 BC), was extending his control upto Chorasmia (Modern Khiva) and Sogdiana (modern Samarkand and Bukhara), a colony from Niisibis in Mesopotamia was established in the north of Aria (off Herat) which too carried the name of Nisibis [67]. It appears probable [58] King Darius of Persia sent an expedition to India in about 515 BC to explore the land of Pakhtu (Afgans) and some of the persians settled in India as far as to Magadha (Bihar) which was at that time largely inhabited by Vratyas [59, 60]. The earliest reference to the people of Nisibism in Indian literature occurs in Brahmanic Sanskrit work, Manusmriti, a chapter X, verse 12, in which they have been named as Nicchibi, a royal race along with Khasa, Karana etc. In the Bhavishya Purana. Ch.130, verse 33-65, Niksubha is described as a daughter of the sage Rijisva of the Mihira gotra or Sokar clan, and under the name of Havani as married to Surya, the Sun-God. Probably Niksubha represents the name of a Persian girl of Nisibis.

In the Pali works they have been called as Licchavis, , which seems to be a softened form of Nicchibi or Nisibis and living in large numbers in Vaisali. Mahaparinibbana Sutta, ch. 1 mentions that Ajatasatru, the Magadha king, tried to expel these Licchavis from his place but could not win over them. This leads one to believe that they descended from a civilized race. By the end of 4th Century Licchavis became very powerful in India and Nepal.

An Allahabad pillar Inscription (vide Fleet's Copus Inscriptionum Indicarum, Vol. III, p.16) describes that a Licchavi princess named Kumara Devi was married to Chandra Gupta I, abot 319 AD.

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Jayadeva I, the first historical member of the Licchavi tribe ruled in Nepal AD 330-355, (vide Fleet, p.135). As late as about 700 AD there reigned in the east in Varendra (North-eastern Bengal) a king named Simha of Licchavi race (vide Lama Taranatha's Geshichte des Buddhismus von Shiefner, p.146).

According to Pag-sam-jon-zang, Gyal-rab-sal-wahi-long [61] and other Tibetan books, the earliest Kings of Tibet from Nya-thi-tsau-po downwards belonged to the Li-tsa-byi race which is again a modified form of Licchavi.

The first king of Tibet was Nyathi-tsan-po was a wanderer from foreign country and lived between 4th and 1st century BC. It is probable that during the occupation of Sogdiana [61] and the neighbouring places by Alexander the Great, the Bacytrian Greek Kings and subsequently the Scythians (the Yue-chi) about 150BC some Persians from Nisibis (off Heart) migrated to Tibet, the Himalayan regions. The custom of exposing the dead to be devoured by wild animals, as was prevailed in Vaisali was found also in Tibet. This system seems to have been introduced by Licchavi immigrants from Persia.

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15. TIBET

The Bon religion [62], which was fundamentally Jainism, preceded Buddhism in Tibet, is said to have originated from Tajik (Persia).

The term Bon is of uncertain deviation and meaning. Originally it was a regional form of the pre-cultural 'animistic-shramanist' cult, wide spread in primitive times in inner Asia including east & west Turkestan, Mongolia, Manchuria, Tibet and even China [63]. It was transformed into the national religions of Tibetans as Shen-rabi, meaning the most excellent of Shramans. Here, I would like to narrate one incident happened in Tibet which is similar to an event happened with scholars Akalanka and Nikalanka as is decribed in jaina religious books. The Tibetan history mentions that the first Buddhist monastry in Tibet was built by Padmasambhava at a place called Sam-yas. It is said that on this occasion he was accompanied by two distinguished scholars from Nalanda, namely Santarakshita and the other Santarakshita's disciple Kamalsila. About them the legend is that Kamalasila was murdered by his opponents out of spite after he had won a victory over them, in a religious debate.

According to Dub-thah-sel-kyi-me-long, twenty generations of Tibetan kings from Nya-thi-tsan-po down to Thi-je-tsan-po followed no other religion than the Bon which prevailed in Tibet upto 780 AD when it was persequted by King Thi-sron-de-tsan. Sen-rab, who was one of the most prominent Bon-teachers, has among his spiritual descendents a persian sage, named Mu-tso-tra-he-si. It is also evedent from Kalidasa's (Sanskrit) Raghuvamsha, Canto IV (verses 60-8) that Raghu after subduing the Parasika (Persians), Huna (huns) and Kamboja (the inhabitants of Hindukush Mountains, which separate the Gilgit

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valley from Balkh, ascended the Himalayas, and crossing the Lauhitya (Brahmaputra river), came down to Pragjyotisa (Assam). Even if the name Raghu is a fiction, it shows that in the days of Kalidasa, about 500AD, the people of India new about the route between Persia and India.

It is well known that the disciple Hans Param Hans of Haribhadra Chaiyo (8th Cent) had gone to Tibbet (Bhot) for spreading of Jainism but he was murdered by Buddhist monks.Gruinvedal (64) had mentioned in a book translated by him regarding this episode confirms the fact of presence of Jain religion in Tibbet. [48].

ARABIA

On the advent of Islam, idols of Alat Manat, Azzah and Habbal were destroyed in Arabia.. Possibly those idols were of Adinath. Alat-Manat appears to be a short form of Nem nath, the 22nd Tirthankara. Habbal stands for Bahubali, the second son of Lord Rishabh Nath (Adinath). Azzah is from Ajit nath. Dr. Helmuth von Glassenap [74],supports the view saying that Jain teachers went to Arabia to preach Jainism there before Hazzarat Mohammad Sahib.

According to Jain traditions this was done by Samprati , the mauryan Samrat, the grandson of Asoka, who established centers of Jain culture in Arabia and Persia. [Indian Express dated 24/11/59]. Formerly jains were many in numbers in Arabia but about 2500 years ago a terrible persecution took place at Mecca by orders of a king named Parshiva Bhattark which forced a great number to come to South India.

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16. Pakistan [65]

Singpur:

In the book concerned with the travelling by Yuwan Chuwang, one finds the description that Singpura was situated between the mountains and was around 230 kms in the south-east from Taxila. There was a jain temple and some inscriptions near the jain stupa. Singpura was a great jain religious center. After the discovery of Singpura, Dr. Bhuler [69] encouraged ,Dr.Stein to start excavating the places nearby. Some places were excavated in a Murti village and found many jaina idols. These idols were transported by 25 camels to Lahore Museum. These idols are 100 to 150 years old.

Brahmi Devi temple:

On the basis of Kalpasutra, Brahmi, the daughter of Lord Rishabh was a queen of this place. Later, she renunciated the world and became the head of a female sadhvi group.

Kashmir (Kashyap Meru) : According to a book written by a Poet Kalhan, the king Satya Pratigya of Kashmir-Afganistan, Emperor Ashoka was a follower of Jaina religion. He and his sons constructed many jain temples. In the Tharparkar district of Sindhu Province many jain temples can be seen even now. Along with King Ashok, Samprati, Chandra Gupta Maurya, other name Kharvel is also remembered well. Kharvel had an inscription engraved in Brahmi script, which mentions " A kingdom of Chedi Vansha was established in Kalinga. The third King named Kharvel of this dynasty became very popular. An inscription from Haathi Caves found on Udaigiri-Khandgiri mountains in Orissa mentions about the historical events and lifehistory of Kharvel. His queen established a cave house for jain saints and called her husband as 'Kalinga Chakravarti', and her deity as 'Kalinga Jin'. [66]

After the death of Subhagsen, a greek king of Bulkh, Demetrias

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captured the northern part of India and reached Patliputra. Kharvel, at that time helped Magadha rulers by winning over him. Kharvel was also a strict follower of Jain religion. In the Haathi caves near Bhubneshwar in orrisa his inscription is written in Prakrit language.

Taxila and Lord Bahubali

Taxila (also called as Podanpur) was one of the most important archeological sites in the world. It had been the famous centre for shilpa, culture and education. Taxila is situated on the northern route connecting, whose west was Gandhar, (Modern Kabul), Ganga valley in the east (modern times-Grand trunk road), Another route was connecting Kashmir to Indian ocean in the south. Finally, the Khugrab pass was connecting Kashmir to Zin Ziyang in China. It was called as the silk route connecting Babilonia to west china.

Gandhara was a name of a satrapy of the ancient Achaemnid empire, roughly equivalent to the valley of the river Copen (Modern Kabul). The Greeks called the western part of the region "Parapamisos" which may be derived from the old Persian name of the Hindukush mountain range. The valley of Copen is on three sides North-west & South surrounded by mountains, but there are accessible passes. As a result, Gandhara could become an important link between India and Mesopotmia. The capital of Gandhara was later called Kapisa. The city controlled the roads to the Etimandrus valley [75] to the Copen valley and to the passes leading to Bactria. It is 75 Kms north of Kabul, near Charikai. In the first months of 329 BC Alexander refounded Kapisa. It was called Alexandria and surnamed" near the Caucasus". In 329-327 BC Alexandria was fighting in Bactria and Sogadia. During the war in Copen valley, the Mesedonians captured a city named Peucelaotis (modern Charsadda). Peucelaotis is known in Indian sources as 'Pushkalavati', the city of lotus flowers. One of the Alexander's campaign in Gandhara was the discovery of town Nysa and the mountain Meros. Indians call this Mt.Meru.

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According to Mesodonians and Greeks this was the place where God Dionysus was born. Indians had identified him as a Jaina deity.

A king Antiochus III of Selucid Empire was defeated by the Romans and their leader Euthydemus and his son Demetrius expanded his kingdom into Drangrana, Gandhara, Archosia and Punjab. King Meanander (C 125) (in Indian source-Minedra) as mentioned in a holy book of Milindapanha (71)

Bahubali, the seond son of the first Tirhankara Lord Rishabh, though not a Tirthankara himself, but is worshipped by the Jainas as an enlightened soul, and is revered for his severe austerities. According to one description in Ramayana, the two sons of Bharata named Taksha and Pushkar, conquered Gandhar and established two cities-Taxila and Pushkalavati. Taxila was controlling the route from Punjab to Kashmir and from Punjab to Kapish. Pushkalvati was situated on the crossing of Nagar Kumbha {Kabul) and Suwasti (Swati). A route going from the plains of Northern Indiia to Kapish and Uddiyan was passing through Pushkalavati. In the 1st century BC, Kushans, when abducted from Bactrius, made Taxila as their capital. Emperor Sikandar conquered it in 326 BC. After four years Chandragupt Maurya included Taxila in his kingdom in 190- BC. Demetrius conquered it and made it capital of Greek territories on Indian soil. After that, Taxila remained under Shakas, Pallavas and Kushan Kings.

A Chinese traveller, Shuwan Chuwang, while travelling from Mid-east to India in the beginning of 7th Century, stayed in Shalatur. At the corner forming between Kubha (Kabul) river and Indus was situated Shalatur where Panini the great indian scholar and Philosopher was borne. Panini developed phonetic aspect of the language. Surgeons like Komarjeev and politicians like Chanakya and Bhartiya were teaching at the taxila university. Bit Siyuku (76) had identified Shalatur as a village named Lahur where one can witness many earthen raised grounds. During excavation of these

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earthen plateaus some old statues had been unearthed [67]

In the 5th century Panini had mentioned in his famous grammer book the names of 6 mountains appearing namely Kinshukagiri, Anjanagiri, Lohitagiri, Shalnakagiri, Kukkutagiri existing in the kingdom of Kinshuk. Out of these, Kukkutagiri was very famous. Shalatur was only 6.5 km away from Ohind. Ohind was famous for its horse race and was situated on the west of Indus river, and Urdi (Uddiyan) and Ursha janpads (Modern Hazara) in the east.

Sir John Marshal [68] was the first person to have discovered Taxila. On the basis of archeological findings and old manuscripts he mentioned that script used by people of Taxila was Kharosti and prakrit was their general speaking language. The Kharosti script which is written from right to left came into existence in the north-western part of India. On the other hand Brahmi script as per Chinese archives, was also adopted by Mauryas, Bactrians, Parthians, Shakas and Kushans. Dr. Udit narain Tiwari was of the view that the origin of Brahmi script was from Kharosti which originated from Indus Valley Civilization and its script images, essence and its iconic forms emerged finally into the Brahmi script.

According to him the statues found in F & G blocks of Sarkap must be of Jaina idols. The same has been corroborated by Maj.Gen,JSR Furlong [50] in his book ' Science of Comparative religions ' about the presence of jain saints around Taxila. Hence it is a sufficient proof that Taxila was a important jain center. Out of five famous jain temples in Pakistan , three are in Bodhesar, One in Gori and one in Virvaha. Gori temple near Ishankot in Nagarparkar Taluka was considered to be the most beautiful temple. It is believed that this temple was built in 1376 AD, which measures as 38 mtrs long and 15 mtrs wide, made up of marble. Bodhesar city is situated 3 km south west of Nagarparkar in the Karunjhar valley. Here, the remains of three jain temples can still be seen which were built in 1375 and 1449 AD.

Virvaha city is situated at a distance of around 24 kms in the south

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of Nagarparkar. There are many old remains of jain temples in the colonies situated near this city. In the midst of this city there is a jain temple also. Lahore Museum contains lots of jain statues. Many idols are in tact and are around 100 to 150 years old. In the Kafir-kots of the Peethahar region, there is situated on the Rawalpindi Lahore highway a jain temple in ruin condition, which still can be seen. Many jain temples can be seen even now in the tharparkar district of Sindhu Province

In the center of Nagarparkar city there is a jain temple which is well painted wih paintings and murals of jain images. It is said that famous jain grantha"Tatvarthasutra and Laghu-shanti stotra" were written in the taxila region. There are ample proofs that Kashmir Sringar was established by a jain ruler.

There were three well developed cities which have been preserved rightly there. The oldest of these is Bheru teela, which was established in the 6th century BC, The second one was Sirkap, situated on the other side of tamra river, It was established in the 2nd century BC, The third one is at Sirmukh which was established in 1st century BC. by Kushan Kings. Besides these many stupas and choultries had been unearthed during excavation at Taxila. At a distance of around 3 km there is a jain temple, but there is no statue present now. The excavations at these places have revealed that cities were established one over the other as the time passed.

The main idea of Sikander's campaigning on Gandhar was to establish a link with the discovery of Nissa city and Bhairoo teela. Although it is difficult to identify these places now, but according to the Mesodonian and Greek people this place should be the birth place of God Dionosis, whereas , according to the Indian scholars this place should be the center of earth where Meru mountain is situated.

One of the Parthian leaders living in Taxila, was named Gondophares. The Kushans invaded the Sacae and Parthians and ruled the capital Peshawar in Gandhara, in which Indians,

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Iraninas, Sacan, Parthians and Greek elements were integrated. They were the first to make the statues of Buddha and erected in the Bamiyan valley (technically not in Gandhara but Bactria). The successive centuries from 9th to 13th century was the golden period for building of Jaina temples not only in India but outside India e.g. in Burma, Thailand, Cambidia, Vietnam, Indonesia, Mexico, South china, Ceylone, Tibet.

Indus Valley Civilization:

History of Jainism that way fully corresponds to that of the world. Archeology, however takes Jainism back to the Indus valley civilization i.e. between 2500BC and 1750 BC [9]. There is hardly any period of Indian History when Jainism was absent. There is every reason to believe that Indus Valley Civilization was Dravidian in origin and had been Jaina by faith. Most of the human figures found in the valley are either in standing pose or in padmasan pose in the nude which is the usual poses of Tirthankaras and these poses should not be taken to represent Siva as has been envisaged by many historians either due to their ignorance or due to religious rivalries.

Some of the figures are flanked by Bull which is the cognizance of Lord Rishabha. Jaina themes have been integral part of Rigveda ideology and earlier in existence. The three Tirthankaras Rishabha, Ajit Nath and Arishta Nemi find repeated mention in the text of Rigveda. Even some of the Buddhist works show reverence to Rishabha.

Mohan-jo-daro

A number of statues have been recovered at Mohan-jo-daro which are characterized by half-shut eyes, the gaze being fixed on the tip of the nose. These statues clearly indicate that the people of the Indus valley in the chalcolithic period not only practised yoga but worshipped the images of the Yoga. [1. Survival of the pre-historic civilization of the Indus valley; Pioneer Nov.10th 1929, 2. J.S.R. Fur, Major; Studies in the science of comparative religions pp. 243-44]

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Harappa:

Harappa was a major center of the Indus Valley civilization, whose ruins lie 35 kms south-west of Sahiwal (About 250 Kms from Lahore). It was discovered in 1920-21. The area of Harappa is bigger than Mohan-jo-daro. The excavations at Harappa revealed a series of cities, stacked one over the other. It appears to have thrived around 2000 to 1700 BC. The cemetries discovered at Harappa confirm that Indus Valley people buried their deads.

Statues from Indus valley:

The seated deities engraved [Ref: Ram Prasad Chanda; Modern review, Calcutta, August 1932, pp 158-159] on some Indus seals are in Yoga posture, the standing deities on the seals show kayotsarga posture (dedication of the body) of yoga which is a representative of penance by Lord Rishabh. The name Rishabha (called vrishabha also) means bull and bull is the emblem of Jina Rishabha. These seals have been found in Mohan-jodaro. They are proof of the truth that we are perhaps recognizing in the Harappa statuette a full-fledged jain Tirthankara in the characteristic pose of physical abundance (Kayotsarga) (Ref: T. Ramachandra; Director General Archeological Deptt. of India; Harappa and Jainism, Pub: Kundkund Bharati Prakashan, N.Delhi 1987.

In the vedic grantha, Righved Lord Rishabh is known by the names Vratyashan, Shraman muni, Pitamaha, Brhmma etc. In Bhagwat (5'7'3SHLOKA 5, CHAPTER 4/6 Ajnabh Naamet varsha Bharatmiti yat aarambh vyapadishyanti) the name of Bharatvarsha was popular as Ajnabh but after the birth of Bharat, the famous son of Lord Rishabh its name was changed to 'BHAARAT'. Out of 100 sons of Lord Rishabh, Bharat and Bhaubali were the two elder sons. Bahubali was given the kingdom of Taxila , also known as Podanpur. Shri Dhanpal the writer of 'Bhavishya datta Katha' describes that Podanpur was a region of Indus province. In modern times this place lies near Rawalpindi and is in the most ruinous condition.

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17. CHINA

It has already been mentioned previously that South China was called as Purva Videha. During the construction of a road near an Airport of a Xian city of China, some 20 tunnels were found underground (Fig.53) and out of these in 8 tunnels 700 statues were unearthed [72]. Fig.54. These statues are madeup of wood and are 2 ft long. Fig.55.

China had a long history of Jaina influence. An emperor named Kin Shi Huwang Di sat on the throne in the year 246 BC and extended his empire all around. The same very king was well known for constructing a famous 'China Wall'. He is credited for establishing a Central rule all over China. During his rule, he framed legal rules, developed standards for weights & measures, evolving a Chinese script (alphabets), constructing inter- state roads and that too for one way traffic and marked sea routes for transportation. He was very much against Confuciasm and because of this hatredness he massacared the followers of this faith and burnt their religious literature. Emperor Jing Di was the fifth ruler of Haan Dynasty. He was a staunch follower of Taoism, which could be a synonyum of Jainism. He ruled over China during the period 157 BC to 141 BC. His tomb is situated in the city of Xian, which was capital town of an ancient Changn province. He established Jin Empire (See Fig. 56 Ref 72). King Di was a very kind hearted person. He followed many of the Jaina based ten commandments (Das Lakshan Dharmas). He kept aloof himself from many cultural and worldly activities.

One finding from the Cinese archives mentions that around 3000 BC, a serpent saved a saint by his hood covering over the saint by protecting him from heavy rain and hailstorm and lifting the slab on which the saint was meditating by his tail to a height, to a safe rising water level. Certainly this information matches well with the Upsarga episode from the life of Lord Parshvanath. Now if this could be true than how one can prove the hitherto belief of Parshvanath's upsarga place either at Ahikhyetra or at Bijoliya ?

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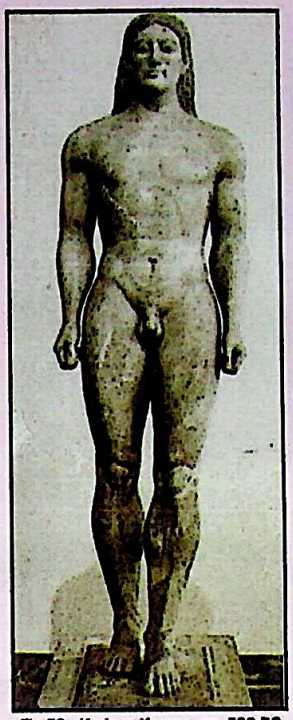

Fig.52 : Kroisos Kouros, ca. 530 BC

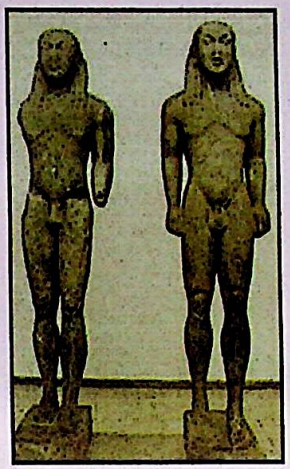

Fig.52 : Kleobis and Biton
(Delphi: Archaeological Museum)

Fig.52 : National Archaeological
Museum, Athens

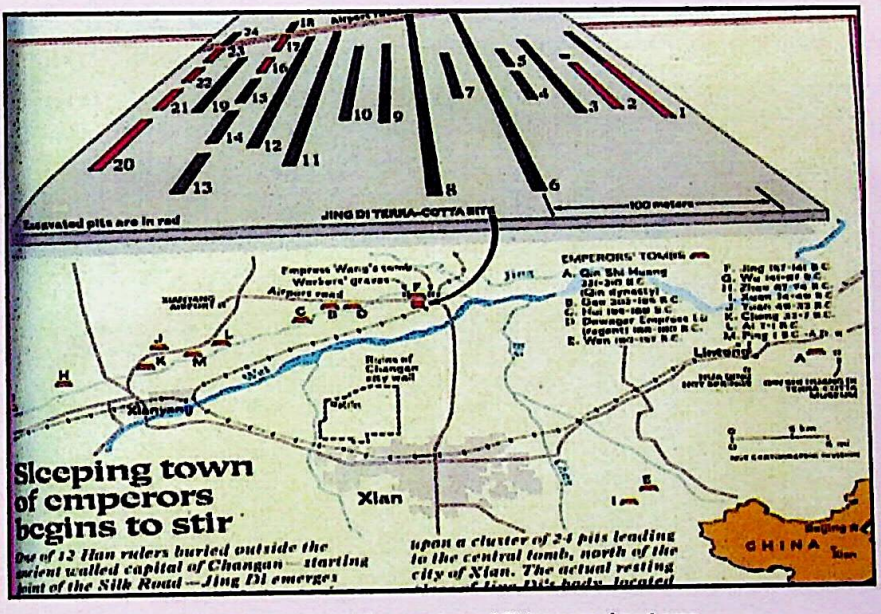

Fig. 53 : Tunnels in Xian province of China near airport area

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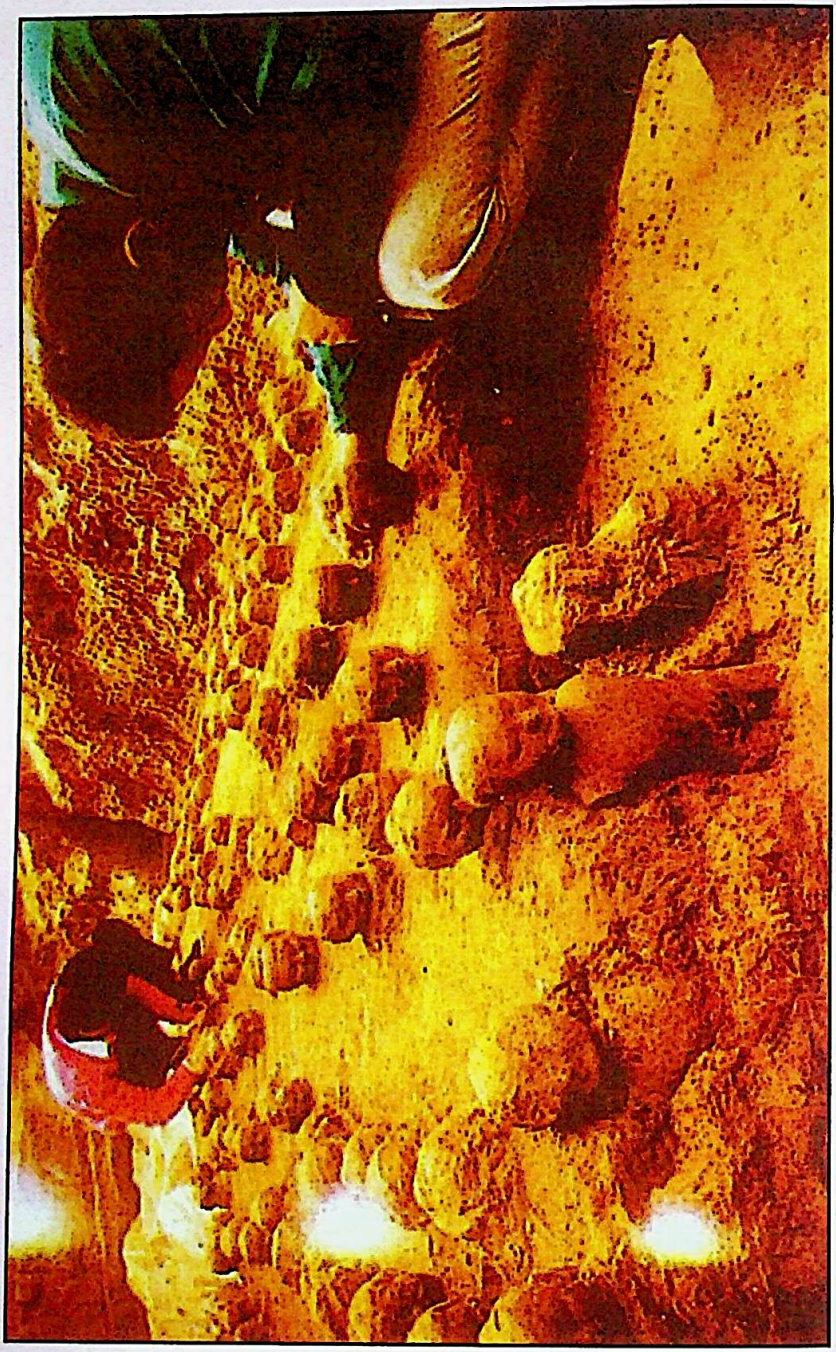

Fig. 54 : Naked statues buried sand in the tunnels at Xian

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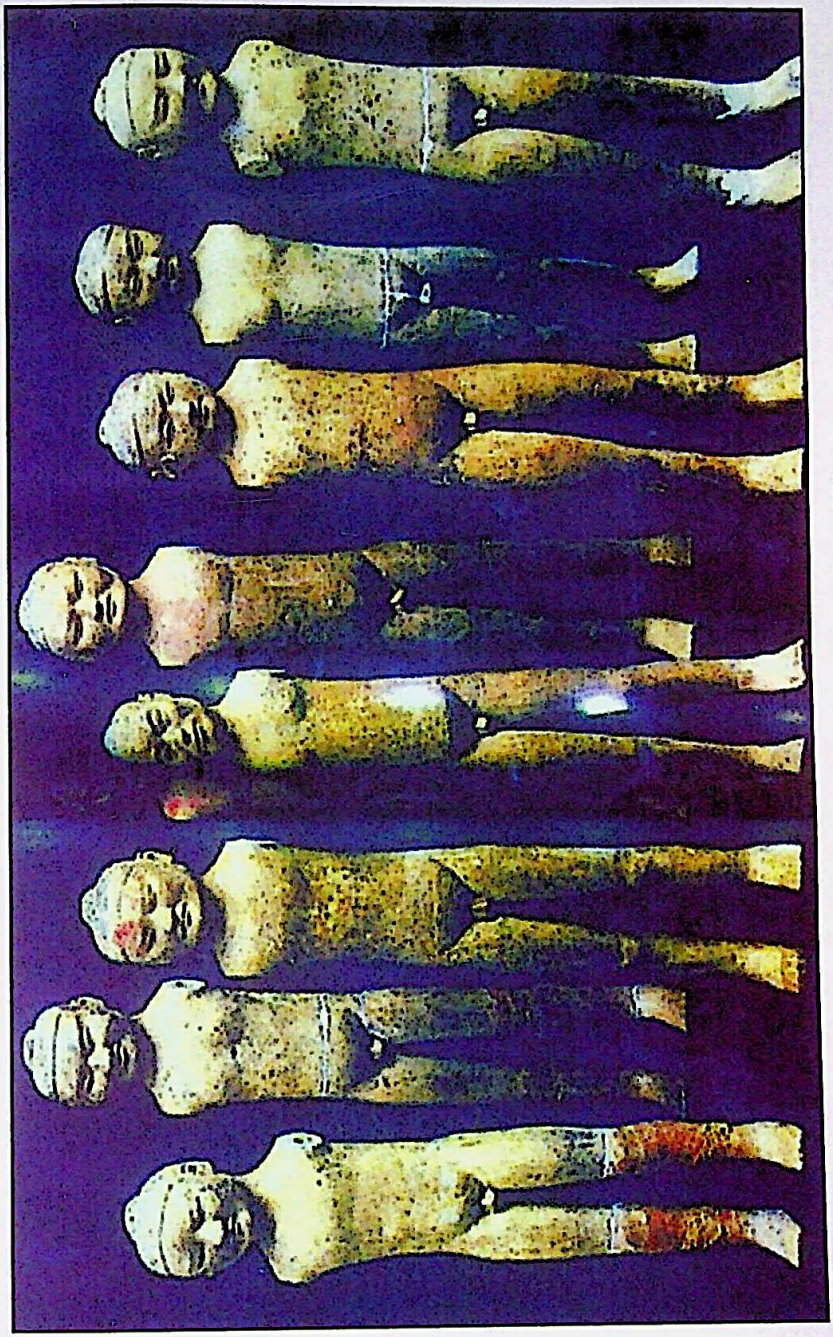

Fig. 55 : Naked Wooden Statues 2 ft Long.

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Fig. 56 : Jin Empire existed in China till 1200 AD

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Jaina Archaeology Outside India

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Other Important Events

Prof, Ramaswamy Iyengar had mentioned that Buddhists and Jain saints went to Greece , Russia, and Norway [78].

Pandukabhaya, an emperor of Ceylon had constructed temples & Choultries for Nirgranthas (Jain saints) which existed during the periods of 21 rulers. But one emperor named Vattagamini (38-10 BC) destroyed all these temples & religious places because of his strong hatredness against Jainism. Prof. Silvan Levi has mentioned about the influence of Jainism in Java Sumatra [79]

A school of Jaina doctrine was established in Medwood. At the advice of Mr. Herbert Warren, Mr. Champat Rai Jain, Barrister founded a "Rishabh Jain Lending Library" which is still in operation.

India's first historical emperor ,Shrenik Bimbasar was a jain religion follower of course, turned from Buddhist faith due to influence of his queen Chelna [80].

A chinese traveller, Magasthanese had described about the jaina saints of Bactria [81]. Moryan Emperor Ashok, the grand son of Bimbasar, adopted jain Monkhood after relinquishing his Monarchy. It is clear from the 7th inscription of Ashok that he put lot of efforts to spread principles of Jainism. [82]. Although, later on he tried to spread Buddhism by sending his volunteers to countries like Egypt, Mesodonia, Korenth and Sirena but Buddhist philosophy was almost based on Jaina Geography, History & traditions and principles. Hence, one does not find the remains of Buddhism at these places. But the remains of Jainism can be found [83] In the near past some statues of indain style have been unearthed there. [84].

Egyptians were also not believing in God as the originator of the universe as is believed by Jains. They believed in the existence of

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of soul in the animals also. They followed non-violence to such an extent that they avoided fish, onions, Radish etc in their food. They ,made their statue of Gods Horus (Arhan) naked [85], [86]. Hence, there are ample proofs that one time jaina religion had lot of influence in Egypt.

The jains of Digambara sect were of the opinion that at a distance of about 3000 miles from jaipur in the sea opposite side of Rameshwaram, there was an island named Jain badri, which was a center of Jain studies. [69]

A Chinese traveller Huen Song (628-645AD) met a Jaina saint in Kujapishi (Kapish) [70]. In the Kushan times Shal & Parthian muslims had also adopted jain religion. This was proved by inscription found in Mathura (72]

Hunking Torman, the teacher was a jaina Acharya [53].

On 24th April 1926 Mahavirjayanti was celebrated in London with dedicated efforts of Mr Barristor Champat Rai ji. In the same year Barristor gave eminent lectures on world peace in countries Germany, France and italy etc. In 1928 Mahavir Nirvan mahotsav day was celebrated in London In a world religious gathering held in Chicago in 1933 Champatraji gave five lectures about jain Anekant, syadvad, Non-violence.

Accoding to the principles laid down by an Arab philosopher Abul-la-Ala 793-1068 was so much influenced by Jain traditions [48] that he became a pure vegitarian, not drinking milk , not eating honey not wearing leather shoes . At one place he appreciated the way of naked living by jain monks. [74], Shri Veer Chand Raghavji Gandhi had attended a world religious conference held at Chicago (USA) in 1889-.At that time many Americans were so much influenced by his lectures that a Gandhi Philosophical society was established .

A retired judge Late Jugmandar das jain was able to setup 'Mahavir Brotherhood in London on 24th Aug. 1913 and under its auspices a jaina literature society was established to spread jainism in English language.

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Conclusion

This book vividly describes the spread of Jainism and its influence on the Ancient civilizations like Aryans of South-East Asia, Mayan civilization of Central America, Mon and Pyu of Burma, Greek and Mesopotamian and Indus valley civilizations.

Jain rulers, having appropriated certain mountains and plains of immortality as sacred sites, proceeded to erect a considerable aggregation of religious buildings so that these formed what may be termed temple-cities.

The foundation of Jainism is non-violence. It is the essence of social consciousness, with a fundamental motto: Live and let others live. Non-violence is adorned as the supreme religion, supreme austerity, supreme knowledge and even the supreme Brahman. It is a religion that represents all the sections of the society with all classes, castes, colours in all regions all the time. It is a potential power that binds nations together. It will promote peaceful coexistence. It encompasses social, religious, political and intellectual life throughout the world. It is only through non-violence that all these sectors can come on one platform. It includes continence, peace, compassion, mercy, forgiveness, friendship, behavour. Non-violence emphasizes all those qualities which would inexorably lead to the fortification of the social life of mankind by ending all conflicts based on differences of race, religion, or creeds. It is the beginning of love and is the most beautiful emotion in the world. It is a gratifying gesture of non-violence that can reduce the emotions to quite and create the atmosphere of peace.

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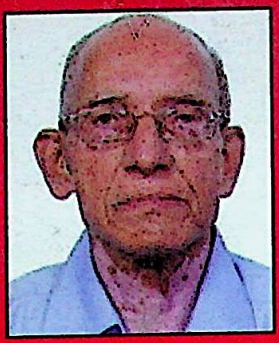

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